

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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ECCLESIASTICAL AFFAIRS.

FATHERING OUR SINS UPON GOD.

THE following form of prayer and thanksgiving, prepared by his Grace the Archbishop of Canterbury, was ordered to be read in all churches and chapels of the Establishment on Sunday last—an order we presume to have been obediently complied with:—

"O Lord God of Hosts, in whose hands is power and might irresistible, we, thine unworthy servants, most humbly acknowledge thy goodness in the victories lately vouchsafed to the armies of our sovereign over a host of barbarous invaders, who sought to spread desolation through fruitful and populous provinces enjoying the blessings of peace under the protection of the British Crown.

"We bless thee, O merciful Lord, for having brought to a speedy and prosperous issue a war to which no occasion had been given by injustice on our part, or apprehension of injury at our hands. To thee, O Lord, we ascribe the glory. It was thy wisdom which guided the counsels, thy power which strengthened the hands, of those whom it pleased thee to use as thy instruments in the discomfiture of the lawless aggressor, and the frustration of his ambitious designs. From thee alone cometh the victory, and the spirit of moderation and mercy in the day of success. Continue, we beseech thee, to go forth with our armies whosoever they are called into battle in a righteous cause; and dispose the hearts of their leaders to exact nothing more from the vanquished than is necessary for the maintenance of peace, and security against violence and rapine.

"Above all, give thy grace to those who preside in the councils of our Sovereign, and administer the concerns of her widely-extended dominions, that they may apply all their endeavours to the purposes designed by thy good providence in committing such power to their hands, the temporal and spiritual benefit of the nations intrusted to their care.

"And whilst thou preservest our distant possessions from the horrors of war, give us peace and plenty at home, that the earth may yield her increase, and that we, thy servants, receiving thy blessings with gladness and thankfulness of heart, may dwell together in unity, and faithfully serve thee to thy honour and glory, through Jesus Christ our Lord, to whom, with thee, and the Holy Ghost, belong all dominion and power, both in heaven and earth, now, and for ever. Amen."

Let us translate this formulary into the language of truth, fact, and common-sense, and see how it will read:—

"Lord of angels and of men, Father of all souls, and God of peace, whose word is law to all thy creatures, whose command is love, we come before thee to offer thanks for the unparalleled success with which a portion of our countrymen, trained to the art of human destruction, have fulfilled their mission on the banks of the Sutlej.

"We give Thee the glory of the carnage they were enabled to effect. Thy wisdom it was which instructed our generals to deal out destruction with murderous skill—thy power which steeled the hearts of our men against pity, and nerved their arms to wield the bayonet without remorse. Some forty thousand barbarians have been hurried into thy presence, and richly did they deserve it. Thou knowest we never gave them occasion of offence or fear. Our career in India, it is true, has been one of unceasing aggression—state after state has been forcibly annexed to our dominions—we carried our arms into Afghanistan—we conquered Scinde—we were concentrating our forces upon the Sutlej—but wherefore these proceedings, well known at Lahore, should have provoked the Sikhs to fall upon us before we were prepared to fall upon them, we cannot conjecture. Having thoroughly punished them in four pitched battles, at the close of the last of which, through thy mercy, and the well-directed fire of our horse artillery, we made the river run red with blood, we bless thee that our demands were moderate—that we took from them only so much territory as will be convenient to ourselves just now, and bound them to pay the expenses of the enterprise."

The terrible profanity of language like this, solemnly uttered by ten thousand congregations of worshippers, would horrify every ingenuous mind—and yet it is only the Archbishop of Canterbury's

form stripped naked. The meaning in both cases is identical.

The incongruity of thanksgiving for victories achieved by the sword is only of a piece with the ingratitude which overlooks almost every other occasion for it. War, even at the best, is a dreadful necessity. Come whence it will, and end however it may, it is a fearful and desolating curse. In its origin, the right and the wrong are usually so mingled on both sides, that neither can boast even before men—and how much less before God. In its progress, it invariably unleashes the cruellest and most demoniacal of human passions—treads under foot all the dictates of morality, benevolence, and religion—brutalises, for the time being, those who take part in it—ravages and mars the chief handiwork of God. In its termination, it scatters far and wide pain, mutilation, misery, bereavement, death. All engaged in it suffer, although one party, of course, is driven into greater depths of suffering than the other. If the church, therefore, must, at the bidding of the state, link together such calamities with Christian devotion, let her religion display itself in profound humiliation, in penitential sorrow, in self-mortifying fasts. The "God I thank thee I am not as other men are," a "barbarous invader," inappropriate on all occasions, is specially misplaced on this. It were surely far better, after such a slaughter, to confess sins, than to prank ourselves before all-seeing Heaven on our "righteous cause"—to remember our own excesses, than to indulge in haughty criminations of our foes—to kiss the dust with the publican, than to put on the swaggering airs of the Pharisee. Such thanksgiving as that offered up by command on Sunday last strikes us as the *ne plus ultra* of brazen-faced profanity.

What, again, are sober-minded Christians of this nineteenth century to think of the implication which this thanksgiving contains? There can be no doubt that the issue of this and of every other war is of God. So, in one sense, is the prosperity of the wicked. But surely few mortals beneath the dignity of an Archbishop would have the temerity to assume that our counsels were representative of divine wisdom, the fury of our soldiery the putting forth of divine strength, the policy of victors the result of divine inspiration. This is a mode of making free with the perfections of the Highest which, when done, as in this instance, to his very face, must needs be offensive beyond expression. It might be pardonable in heathens; but in men professing to rule in Christ's church it exhibits a profound and most disgraceful ignorance of the whole spirit and tenor of revelation. To bundle up the multitudinous sins of four sanguinary engagements in a decent expression or two—rage, cruelty, revenge, imprecations, curses, oaths—and to lay them at the footstool of the Almighty, telling him that they are part and parcel of his work, and that he shall have all the praise, indicates such a stark blindness to all spiritual notions as to make one tremble with awe-stricken astonishment. "Whence come wars and fightings? Come they not hence, even of your lusts?" No! boldly answers an Archbishop, they come from God, and he is to be thanked therefor. The assumption, unhappily, is no novel one. In all ages men have sought to gild their worst crimes with the sanction of the Supreme, and to persuade themselves and others to mistake their most unhal- lowed passions for the genuine results of a divine afflatus.

We are not without cheering evidence that the war-spirit of bygone times is gradually losing its hold upon the national mind. If any institution could perpetuate it—if any must protract its stay amongst us—it is a state-church. Itself supported by the power of the sword, and leaning upon the arm of the military for protection, it has ever been foremost to consecrate both the emblems and the deeds of war. Its gratitude to Heaven is seldom excited by, scarcely ever expressed for, aught that comes to us save through the instrumentality of government—and since the civil power does little but by coercion, cares for little else but its own credit, and suffers the church to move only in obedience to its authority, public thanksgivings are not often thought of except in connection with "splendid victories." The services of the church are then called into requisition, to give *gloria* to the successes of our rulers. By the circuitous method of thanksgiving, Heaven is called upon to shine radiantly upon deeds for which statesmen and commanders are to be elevated to the peerage—and the trophies of war, hung up in our sanctuaries, are to excite the admiration, and stimulate the martial ambition, of our rising youth. The demon would

soon cease to show his face among civilised men, but that he is tricked out in religious garments by an established church. Walking arm in arm with what passes for piety, he is entertained by the unsuspecting as an angel of light. The first impulses of enlightened nature are thus perverted, and Mars gains that devotional homage which should have been paid to Jesus.

We commend this view of the subject to the advocates of peace. A state-church is amongst the most powerful of their antagonists. In one day, the form of thanksgiving prepared by the Archbishop of Canterbury, proclaimed in most insidious accents, to a myriad assemblies, in close juxtaposition with their most sacred engagements, the lawfulness of war. No other machinery would have been available for such a purpose—none could have effected it to so vast an extent. That the opponents of war labour in vain whilst the establishment continues to be upheld, we rejoice that we are not warranted in asserting. But we do say, that the impediments thrown in their way by the state-church system are great, if not insuperable—and we earnestly call upon them, as they yearn for universal and permanent peace, to display their sympathy for those who, opposed by innumerable difficulties, seek the dissolution of the alliance which binds together the Church and the State—the religion of peace, with the atrocities of the sword.

CLERICAL MENDICANTS.

(From the Times.)

We have been favoured by a correspondent with a copy of a printed circular from the rector of St. Giles's-in-the-Fields, on the subject of Easter offerings, which we publish in another column. The inhabitants are "respectfully informed," in the usual phraseology adopted by the dustmen and beadles at Christmas, that "they will be waited upon at their houses for their offerings." Easter being the clerical boxing time, we presume that we must not complain of the reverend mendicants sending round their usual circulars to remind the members of their flocks that they are expected to be prepared with the usual gratuities. Considering the bad faith that seems to prevail occasionally among the spiritual guardians of the same parish—as exhibited in the recent case of Pemberton and Colls—it might be advisable for the clergymen to follow still more closely the practice of the dustmen, and caution their patrons against bestowing their bounty on "base counterfeiters." An intimation that the vicar, and not the curate, is fairly entitled to the offering, with a recommendation to "the master of the house" to ask the applicant to produce some sign in proof of his being the genuine parson, might perhaps be advisable. The "original dustman" occasionally offers to send his bell for inspection, as a pledge of his applying in good faith for the accustomed box, and the rector or vicar might produce a sermon as a token of his being the reverend personage entitled to the Easter offering. We can fancy a competition between Pemberton and Colls, in the parish of which they continue to be, we believe, the joint spiritual guardians. The struggle for the offering must be severe, indeed, where these two worthies are competitors. Pemberton would no doubt affix to his circular the indignant disclaimer implied in the words, "No connexion with the curate;" while Colls would appeal to the commiseration of his parishioners, by begging them to "please to remember the vicar's victim, cruelly hounded by his superior."

Seriously speaking, these Easter offerings are not a very dignified source of the income of the clergy, and some of the members of the clerical profession do all they can to lower the practice as nearly as possible to the level of the applications for Christmas-boxes. The rector of St. Giles's-in-the-Fields, in the circular to which we have alluded, after telling his parishioners they "will be waited upon in the course of Easter week," calls attention to the fact that many of the houses in Lincoln's-inn-fields, from which considerable offerings were previously made, have been converted into chambers. The gentlemen who occupy them are therefore earnestly implored to bear in mind "the necessity of contributing towards this ancient and important source of the rector's income." Of course the rector is not personally interested, except so far as a falling off in his income may cause "the means of pastoral visitation and spiritual instruction to be materially lessened." Why the rector should do less work because he has somewhat less money, may be accounted for upon commercial principles; but this meting out of "spiritual instruction" according to the amount of cash received, appears to be rather derogatory to the clerical character, at least according to the notion we should like to form of it. We do not expect the occupants of chambers will be "much moved" to come forward liberally with their Easter offerings on the strength of the rector's vague promise to afford "pastoral visitation" to the full value of the money collected. Besides, there is in most cases no one left on the premises to receive these pastoral visits but

the laundresses in charge of the chambers. Our own impression of this circular of the rector of St. Giles's is, that it is nothing more nor less than a begging letter, and not a very happy specimen of this style of mendicancy. We should have thought that in the near neighbourhood of Red-lion-square, where the Mendicity Society has its head-quarters, the sending out an epistle of this class would have been rather a dangerous experiment. If the society in question were to do its duty fairly and indiscriminately towards all classes, it would lose no time in distributing a counter circular, warning the inhabitants not to be taken in by the begging appeal of the rector.

[Our contemporary forgets to notice one important feature of these "Easter offerings," or, as they might be more appropriately termed, "Easter exactions," viz., that they are enforced by law. Herein the clergy have the advantage of the ordinary mendicant. The "begging letter," if it fails in its purpose, is succeeded by a magistrate's summons, or by a warrant for distraint. In the metropolis, the mendicant clergy are, perhaps, too much in fear of public opinion to enforce their demand, and, no doubt, the above article will bring further discredit on the unjust exaction; but the facts detailed in our last number under the head "The poor man's church," prove that in the rural districts clerical rapacity does not hesitate to employ the full vengeance of the law in stimulating the liberality of conscientious recusants. The common beggar cannot do this, and we would not dishonour him by the invidious comparison. The exaction of "Easter offerings" by the clergy is more suggestive of the respectful requests of certain midnight frequenters of the highway.]

THE STEPNEY CHURCH-RATE CASE.

NOVEL DECISION OF A MAGISTRATE.

(From the Times.)

On Thursday Mr. Broderip gave his decision in a case of considerable importance, arising out of the parochial feuds and differences existing in the parish of St. Dunstan, Stepney.

It will be recollected, that a church-rate for the repair of the ancient parish church and the new district church of St. Philip was defeated, after a severe contest, a few weeks since, by a majority of 110. The leading Dissenters followed up their success by establishing a society called "The Stepney Anti-church-rate and Parochial Reform Association," and nominated four persons, named Deering, Spooner, Bird, and Horton, at a recent vestry, to be returned to the magistrate to fill the office of overseers of the hamlet of Mile-end Old-town, which comprises a great portion of the large parish of Stepney. The church party nominated Messrs. Cocks and Cott, who filled the office of overseers last year, and Messrs. Bromley and Walmesley. The rector decided on the show of hands that the persons nominated by the anti-church-rate party had the majority. The four persons nominated by the church-rate party were, however, returned with their opponents, and the magistrate was called upon to select four of them to be overseers for the ensuing year. The church-rate party claimed the majority on the show of hands, and objected to the appointment of Messrs. Deering, Spooner, Bird, and Horton, on various grounds. The principal objection, however, was that they were members of an illegal association to resist the payment of church-rates, and, if they were elected by the magistrate, the parish would be kept in a continual agitation. The Dissenters maintained that the majority, on the day of nomination, was on their side, and that the rector had so declared it.

On Thursday Mr. Parker, the vestry-clerk of the hamlet of Mile-end Old-town, attended to hear the magistrate's decision, which he delivered as follows:—"The nomination in this instance appears to have resulted in a show of hands, an unusual and a very unsatisfactory method—unsatisfactory, because it is easy for those who have no right to intermeddle to hold up their hands; and because, when it is adopted, each party generally, as in this case, claims the majority. The rev. chairman, indeed, records, that the first four names on the list in the parish-book had the majority on the show of hands; but the objectors declare that the majority was with them, and that the chairman acted as he did from want of experience in the conduct of such meetings; the party calling itself the Anti-church-rate Association, on the other hand, declare that the majority was with them. Eight names were on the list handed to me for appointment; but at the same time the parish-book was also handed to me, and the four names which are first on the list are last in the book. Under these circumstances, and taking the whole case into my consideration, I think it right to choose the four names which stand first in the original entry in the town-clerk's book, and appoint John Cocks, James Cott, John Ebenezer Bromley, and Henry Benjamin Walmesley to be overseers of the poor of the hamlet of Mile-end Old-town for the year ensuing."

THE EVANGELICAL ALLIANCE.

In our last number we inserted a letter from Mr. Sturge addressed to Mr. James, Independent minister, of Birmingham, criticising the constitution of the Evangelical Alliance. The following is Mr. James's reply as given in the *Birmingham Pilot* :—

TO JOSEPH STURGE, ESQ.

Edgbaston, April 7th.

MY DEAR SIR,—Although it certainly is not my intention to engage in any controversy on the subject of the letter which you have publicly addressed to me, in reference to one of the articles of the proposed Evangelical Alliance, yet as a disrespectful silence would ill accord with the esteem I cherish both for yourself and for the truly respectable body of professing Christians of which you are a distinguished member, I thus offer for your consideration, a few remarks, in the way of candid and friendly explanation.

You appear to me to have somewhat misapprehended, not only the import and bearing of the article in question, but also the nature and design of the Alliance itself. By an examination of the whole series of the articles of faith, alluded to rather than defined, especially viewed in connexion with the declared objects of the confederation, you will perceive that it is not simply *Christian Union* that was originally contemplated, but an *Union of Evangelical Protestants*; though not for Protestant objects exclusively.

We may or we may not have been too restrictive in this plan and purpose, but such is the fact. It is worthy of your notice in the next place, that it is an association of Evangelical Protestants not only for mutual recognition, but for united action. Whatever the objects of co-operation might be, which stand without the circle of the Alliance, those within are the promotion of brotherly love, among other things by meetings for exercises of devotion, such for instance as vocal prayer and praise, and the reading of the Scriptures. Many hours at each session of the committee have been spent in this manner, and this practice is at all our meetings invariably observed, on the supposition that devotion fans the flame of love.

It is necessary for me, in setting forth the nature and design of the Alliance, further to remark that it was no part of this design to form one large, comprehensive ecclesiastical organisation by breaking up and amalgamating existing churches; nor to define and settle the limits of Christian brotherhood. Had this been our purpose, or if this could be shown to be our plan, we should be open to serious objection, not only from you and your friends, but also from other quarters. Our circle was never intended to be considered as setting forth the extreme latitude of our charity with regard to Christian character, or its widest reach as to the objects of Christian affection; but simply the boundary of our hope as to the parties we could expect to engage in Christian action in reference to the objects of our union.

When the basis of our union, for such, in a loose sense, and only in a loose sense, it may be called, was proposed, it was instantly seen and objected by many of us that, though not in design yet in effect, it would virtually exclude the Society of Friends; and considerable discussion upon it was raised by those who felt a strong repugnance to a barrier which would thus deprive us of members who would add to the strength and beauty of our association; and some expressed their wish that it could be dispensed with. It is quite true, as you have stated in your letter, that a gentleman who was formerly a member of your body rose and expressed his opinion that, if this article were omitted, your friends could not join us, as there were other matters connected with our practice to which you have conscientious objections, such, for instance, as vocal prayer and the singing of hymns. This has been confirmed by your own private admission to me, as well as by your published letter. It then becomes a question whether it could be expected, or would be right, that the article should be expunged, when its omission would fail to obtain your co-operation, and would at the same time, perhaps, exclude others who, upon its insertion, would join us. This is the point on which I wish to fix your attention, and that of the public—that its insertion, though deemed unnecessary by some of us, was considered important by others; and therefore, as by its omission we could not engage your support of the scheme, the objectors to it gave up their opposition for the sake of unanimity and peace.

You will perceive by this that your virtual exclusion, though the effect of the article, was not its design; and, while its introduction was matter of conscience with some, was, as regards its consequences, matter of regret to all.

To obviate, as far as possible, any misconception by the public, and to convince your friends that no disesteem was intended to them, the following resolution was passed at the subsequent meeting in Liverpool:—"That, while several reasons may hinder Christians who belong to the Society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee, we desire to acknowledge all those of them as Christian brethren who, except with reference to the divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's-supper, adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness, and to practise towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

I now pass to that part of your letter in which you state, that the insertion of the article in question is at variance with a previous one in the series, which asserts the right of private judgment in the interpretation of the Scriptures. Now, I cannot see the force of this conclusion. Even had it been intended to exclude you, it would not have amounted to any infringement of the right of private judgment, unless, indeed, it can be shown that the adoption, by any society, of articles of faith as a basis of union is an abridgment of the mental freedom of those who, by their own disbelief of them, are excluded. Surely any set of men may adopt any creed they please as a ground of fellowship, without abridging the rights of conscience in others who differ from them, though by such creed the dissenters are excluded from the supposed association. The rules of your own society exclude some persons from your fellowship; a submission, for instance, to the rite of baptism would have this effect; yet this cannot be considered a violation of the right of private judgment, since you do not attempt to impose your view of this matter upon others. If we had attempted to impose the articles in question on your judgment, or subjected you, by what we had done, to any pains or penalties, we had laid open to your remark; but merely saying, we invite those who hold that article to join us, cannot subject us to the imputations you cast upon us. Nor do we think we deserve another accusation you bring against us, of acting at variance with that charity which has often been exemplified in our conduct, in affirming, as you say we do, by implication, that some amongst our fellow-probationers on earth belong not to the true church, because they have never been baptized with water, or partaken of the bread and wine at the communion table. Neither the article itself, nor the conduct of those who adopted it, contains an implication so manifestly and outrageously at variance, not only with the laws of Christian charity, but with the abounding evidence of facts. We need not the proof furnished by such beautiful examples of Christian piety as the sainted, and now saintly Mrs. Fry, and that noble exhibition of living, acting Christianity, Joseph John Gurney, to convince us that there is to be found as striking instances of our holy religion, in all its substantial graces and virtues, among those who disallow the material ordinances of baptism and the Lord's supper, as among those who observe them; for our acquaintance with your body furnishes us with other cases, in considerable numbers; less public and splendid indeed, but not less convincing, of persons who are partakers of "like precious faith" with ourselves, and of "the common salvation." Moreover, if our virtual, though unintentional exclusion of you from the Evangelical Alliance, amounts to an affirmation that you do not belong to the true church, does not your intentional exclusion from your society of all who submit to the ordinance of water baptism, still more emphatically declare the same thing?

Misunderstand us not, then, my dear friend: our motto is, Grace be with all them that love our Lord Jesus Christ in sincerity; and if the circle of our alliance be not, as many wish it were, wide enough to comprehend all these, there is another circle in our hearts that is. As the whole of our faith is not expressed by our eight articles, so neither is the whole of our love. There is not out of heaven, nor in it, an individual who sincerely loves the Saviour whom we do not receive and love as a brother; and be assured that you are

not among the least loved by many of us, nor by your sincere friend,

J. A. JAMES.

In the course of an article bearing on this subject, the *Pilot* puts the following case:—"However desirous Joseph Sturge might be to become a member of the Alliance, it is clear that he cannot be admitted under its present constitution; but a minister of the Church of England, who professionally agreeing with Mr. Sturge in the fundamental principles of Christianity, differs from him in this—that while Mr. Sturge considers baptism a non-essential ordinance, the clergyman of the Church of England, every time he baptizes a child, first, and before the act, acknowledges its sinfulness; and secondly, and after the act, when its godfather and godmother have vowed in the child's name "that he will renounce the world, the devil, and the flesh," thanks God that the child has now been regenerated, is a member of the visible church, and an heir of heaven. Nay, more; while the constitution shuts out Mr. Sturge, it would receive the clergyman who thus advertises for a boarder in the *Chronicle* of Wednesday—provided he professed himself an Evangelical Protestant:—"

To Parents and Guardians.—A married clergyman, holding a British chaplaincy near one of the most beautiful parts of the Rhine, receives six pupils, and has now a vacancy. The advantages in every branch of education, especially as regards military studies, are great.

The Christian layman, whose whole heart and soul longs to see realised that great truth by which Christianity was heralded on its introduction to mankind, "Peace on earth, and goodwill to men," has the brand of exclusion stamped upon him, while the Christian minister who trains youth in every branch of education, but especially that which teaches how man can scientifically kill his brother—and, when he has killed him, thank God for the victory,—is received!

RELIGIOUS CONDITION OF ITALY.

(From our own Correspondent.)

The fifth of a series of lectures on foreign churches, under the auspices of the Edinburgh Continental Association, was delivered on Thursday, the 2nd inst., in Rose-street Secession Church, by Mr. Robert Nisbet, of the Established Church, "On the Religious Condition of Italy."

After briefly alluding to the previous lectures of this course, and to the encouraging appearances presented to the Christian in the religious state of various churches on the continent, he said, that it was not so with Italy at the present time. But though Italy was now a land of heaviness, and gloom, and the shadow of death, it would not always continue so. If we could at all read the meaning of God's holy word, Italy would again become, as it had already been, a land of gospel light and gospel truth. When the throne of Italy was vacated by heathenism, and occupied by Christianity, little difference was made in the religion of the people, except in name. Idolatry was found so entwined in the hearts, feelings, and affections of the Italians, that the rulers thought it perilous to hazard too great a change. Christianity became there little better than paganism baptized. The temples of the gods, as well as their statues, required very little change to fit them as places and objects for the new worship. As Agrippa dedicated a temple to all the gods, so Pope Boniface erected a church to all the saints. The temple and the worship of Vesta was only changed to that of the Madonna. The statue of Jupiter, with a new head, and a key instead of the thunderbolt, became, by an easy transition, that of St. Peter. As in the heathen worship there were "gods many and lords many," so in the Christian, for one prayer offered to God the Father or to God the Son, there were a thousand offered to Mary and the saints. Heathen Rome found men savages, and left them tame; Christian Rome found men Christians, and left them Papists. Heathen Rome aspired to universal empire, and so has Christian Rome. But amidst this "blackness of darkness," there were some bright spots every now and then appearing. The Waldenses, about three centuries before the Reformation, promulgated a creed at direct variance with the Romish church, and very similar to that afterwards adopted by the great German Reformers, which they have held amid much persecution and death, more or less, to the present day. When the Eastern empire was overthrown by the Moslems, many learned Greeks sought a refuge in Italy, and introduced a spirit of free inquiry, which produced good fruits. Dante and Petrarch, two of the greatest poets which Italy has produced, in their works, lashed with unsparing indignation the errors and vices of the church. The long wars which took place between the Emperor Charles V. and his rival Francis, threw into Italy a large number of living witnesses to the truth, who, with military frankness, pointed to the superior purity of the Reformed religion, and ridiculed the vices and corruptions of the Romish church. All these things tended to arouse the minds of the susceptible Italians to a knowledge of the truth, so much so, that a few years after the Reformation, Luther's books and Luther's followers were found in every state in Italy; and almost the whole population were either infidels or reformers. But this state of things did not continue long. The Italians unfortunately, in 1561, mixed up the question of civil freedom with religious liberty, and by that means brought upon themselves the enmity of the Emperor and the other sovereign princes. The church of Rome and the Italian princes, finding that their very existence was at stake, made common cause, and by the assistance of the Inquisition, that terrible power which Romanism has wielded with such unsparing effect, persecution was raised against the friends of the Reformation, which soon spread with dreadful devastation through the whole of Italy. The dungeons of the "Holy Office" were crowded with victims: the Bible and all the books of the reformers were so rigorously suppressed, that scarcely a copy was to be found; and, in 1564, the Council of Trent put the finishing blow to the Italian reformation, by firmly fixing the spiritual despotism of the Papacy over the crushed and prostrate liberties, civil and religious, of the Italians. For the purpose of

showing that Romanism had not changed, but was in all essential respects the same at the present day, the lecturer read a bull issued by the present Pope in 1833, canonizing a Neapolitan nun, named Maria Francesca, fifty-five years after her death, on account of her holy life and her miraculous gifts, and ordering the faithful throughout the churches to pay divine honours, and offer up their prayers to her. He also read some extracts from the Catechism, published in 1839, the authorised fountain of religious education in the Church of Rome, to show that the Virgin Mary, under different names and titles, was worshipped far oftener than the Supreme God.

In conclusion, he said, that though there was no Scriptural church in Italy—at least none in outward demonstration—though all religion there was emphatically a worship of saintship—though there were no Protestants (outwardly) except foreigners—and though infidelity was held in high estimation among the learned classes there; still there was room for hope. As there were in Israel, in the days of Ahab, 7,000 who had not bowed the knee to Baal—as there were saints in Caesar's, and even in Nero's household—so were there Bible Christians still in Italy. The Bible was received with keenness, and highly prized. The citadel of Romanism was not in Rome. The spiritual and civil supremacy of Romanism was only maintained there by the overwhelming power of Austrian bayonets; and let the efforts of those gallant spirits, who are seeking the regeneration of their country, be but successful, then this church, which has so long lorded it over them, will be cast aside as an unclean and loathsome thing. The best and bravest of Italy's sons having been exiled for political offences, have mingled with the master-spirits of other lands, and there have drunk with greediness at the fountain of truth; there is also a school in London where hundreds of Italians are receiving a religious education, and on returning to their native land, they will act as missionaries for the diffusion of truth, and as powerful auxiliaries in the spread of Messiah's kingdom. To this great and glorious consummation let our prayers and our efforts be directed; and then we may behold that lovely and interesting country, which has, for twenty-five centuries, occupied so prominent a place in the attention of mankind, both in regard to the matters of this world, and that which is to come—which was the receptacle of learning, and the cradle of the arts and sciences, particularly the sister arts of poetry and painting, during the dark ages—once more take her place among the first nations of the world in a political, a social, and a religious point of view. The lecturer showed an intimate acquaintance with the subject in all its varied forms; and his graphic and interesting details were listened to with much attention by a numerous and respectable audience.

THE CHURCH-RATE SEIZURES, LEICESTER.—On Thursday afternoon, Mr. Wright, auctioneer, of Belgrave-gate, submitted to public auction, at the Town-hall, under the protection of the police authorities, the various goods and chattels which the churchwardens had seized from the Nonconforming parishioners of St. Martin's. There was but a small attendance, besides the police force, to do honour to this shameful spoliation of a man's goods for conscience' sake. The "church-rate recusants" themselves, we believe, were all absent, leaving the town authorities to carry out the behests of state-church law in any way they thought proper. Lot after lot (tables, water-cans, linens, &c.) were put up before any bidder could be tempted: at length one was found for two tea-kettles, which were knocked down at 8s. to—Palmer, of Albion-hill. The same legal "receiver" of unlawfully-gotten property also bid 1s. 6d. for two caps; and one Joseph Balm, of Pasture-lane, obtained a similar prize for a like sum, and one lot out of the many hats which were afterwards put up. [Balm also bought, we understand, Mr. Slade's table, by private contract, for £1 12s.] Palmer afterwards bought a "cheap cheese," having no qualms of conscience, it appeared, as to the means by which the cheese found its way to that hall; and four others were knocked down to a person who gave his name—Betts, of Nelson-street. The paper from Mr. Winks's found no purchaser; and thus ended another of those exhibitions by which the church-goers of St. Martin's annually exhibit themselves in the character of paupers, and, at the same time, despoilers of their neighbours' goods. In St. Martin's parish alone are these church-rate seizures now perpetrated: in every other parish in Leicester but St. Martin's, church-rates are among the things of the past—the present race of ratepayers are too enlightened and too honourable to permit the perpetration of these robberies in the sacred names of religion and the law.—*Leicester Mercury*.

ORIGIN OF STATE-CHURCH PATRONAGE.—In the seventh and eighth centuries, the English clergy were supported by the produce of the lands given mother church by kings and great men; and also by a tax of one Saxon penny, on every house worth thirty Saxon pence of annual rent; besides the voluntary oblations of the people. Later down, however, our parochial system begins visibly to emerge. Tithes are granted by kings. The clergy grow more and more dreaded. Benefices assume characteristics quite analogous to their modern form. Under the walls of some moated mansion or castle, there springs up a village or small town; the lord of many manors is stretched upon a sick bed, with a monk or confessor at either ear; he dies, and his funeral gathers together all the surrounding neighbourhood; the gaping multitudes are informed that, for the repose of his soul, so many hydes of land, or so many merks a year, are for ever attached to the altar of the parish sanctuary: in return for which, as well as for other former favours, the nomination of a parson, to officiate in all sacred functions, is settled upon the lineal heir to the late deceased. Or, in many cases, an opulent proprietor just built a church anywhere, and, the way in which Bingham describes, became its patron in consequence. The state, in fact, had already corrupted the church. A traffic grew general between the tainted wares of each. Money, or its equivalent, was paid for the souls, as well as for the bodies of men. Everything was regularly put up for

sale; and though that ecclesiastical crime, termed simony, was prohibited by a thousand canons, it was like smuggling, which volumes of multifarious statutes can never wholly extirpate. Livings had come to be considered as exactly so much property as they would fetch at Vanity fair. Nor was the case of a rural rectory, or a municipal vicarage, aught else than a type of what patronage was able to effect upon a larger scale. If some potent noble grasped so much church preferment, that he could enrich his favourites or relatives with parishes, chantries, or chapels, the monarch of the country—a feudal monster upon a still larger scale—disposed of the more magnificent prizes, such as priories, abbeys, bishoprics, and primacies, with none to dispute his word, except a greater phenomenon than himself—the pope of Rome.—*Anti-state-church Tracts*, No. 4.

PUBLIC LECTURE ON THE POLITICAL POSITION AND POLITICAL DUTIES OF DISSIDENTS.—On Monday evening, in the County-hall, Mr. John Gibbs delivered his lecture on the present political position and political duties of Dissidents. The hall was crowded, and the sentiments of the lecturer were received with warm marks of applause. Mr. Gibbs occupied the chair, and stated his anxious desire to give every inquirer, at the conclusion of the lecture, a full and impartial hearing. Mr. Gibbs engaged the attention of the meeting for upwards of two hours.—*Aylesbury News*.

THE TITHES.—The vicar of Mansfield has found that his £200 a year increased tithes will not readily be collected. Already he is talking of proceedings to enforce his demands against those who object to pay, by seizing for his claim. He finds there will be a mountain of difficulty in collecting from every occupier (being numerous small occupants), and therefore thinks of looking to the owners of property. Here, then, comes "the tug of war," as to who shall pay. The period is not far when there will be an Anti-tithe League to rid the country of the obnoxious impost.—*Notts Review*.

ANTI-STATE-CHURCH ASSOCIATION.—On Tuesday evening, the 7th inst., a lecture on the objects of the above association was delivered in the infant school-room, Coggeshall, by John Kingsley, Esq. The attendance was considerable, and the attention of the meeting such as the historical research, sound argument, and forcible appeals by which the lecture was characterised, must everywhere secure. A reference to the social evils which spring from the Protestant establishment in Ireland, and which the lecturer himself had witnessed, produced a deep and painful impression upon the minds of all present.

THE NATIONAL LAND AND BUILDING SOCIETY.—We have been pleased to notice from time to time the increasing facilities afforded to working men for obtaining houses of their own. It ought to be one of the greatest objects of ambition to every working man to be the owner of the habitation he occupies, and to be a freeholder at least of the patch of land he lives upon. We have been requested to notice a meeting held in the National Association Hall, Holborn, on the evening of the 25th ult., to establish a "National Land and Building Association," at which T. Wakley, Esq., M.P., took the chair. Messrs. Moore, Bainbridge, Ireland, Hill, and several other speakers also addressed the meeting, when resolutions were carried, amidst applause, for establishing "A National Land and Building Association," and pledging the working classes to become members of it. The objects of the Society are thus described in a circular, of which the following is an extract:—

"In this institution persons may have the security of freehold property, and four per cent. interest, or they may at any time convert the whole or any portion of their investment into a life annuity, on liberal terms, upon the same security; or they may, for the small sum of £5 (extending upwards to £10 and £15, according to the age of the individual), obtain a habitation in a healthy situation, which will be their own freehold for life, subject to no rental, and conferring the right of voting for members of Parliament for the county.

"Those who pay a small additional sum may have a freehold habitation which they can bequeath at their decease.

"Persons may deposit large or small sums, descending downward to as little as sixpence per week; or sixpence at any one time, and upwards to any amount. No fines nor forfeiture if the individual finds it inconvenient to continue his or her subscription."

DESTRUCTIVE FIRES.—An extensive fire occurred at Limehouse early on Friday morning. It broke out at a cheesemonger's in Three Colt-street; and in a very short space of time, the buildings being of wood, no less than six houses were gutted, while many more were seriously damaged. Little of the contents of the dwellings was saved; in several cases the inmates having barely time to escape naked.—On Tuesday, the extensive rope-work and sail-cloth-weaving premises at Port Glasgow, the property of the Gourcock Rope-work Company, were burned to the ground.—On Thursday considerable damage resulted to the property stored in the premises of Mr. J. L. Thomas, tallow chandler, Exeter, from a fire which broke out therein, and which is attributed to spontaneous combustion.

MR. HERAPATH, the celebrated analytical chemist of Bristol, met with a bad accident the other day; in the course of an experiment with a quantity of fulminating silver, it exploded, burning the operator's face very severely. It was thought at first that Mr. Herapath would lose the sight of one eye at least; but better hopes are now entertained.

THE LATTER DAY SAINTS are progressing here wonderfully; they baptized some thirty of their deluded followers last week, and they have about fifty more on their books who are to be baptized as soon as they have undergone a sufficient trial of their faith. What that faith is we are now hardly able to say, for we are told that Messrs. Burgess and Dealtry have undergone a change themselves. They are endeavouring to establish a church, and they will apparently succeed, for the number of the converted daily increases. They have, therefore, taken the Central Hall for a long stated period (six months to start with), which is filled every Sunday with crowded and admiring audiences.—*Plymouth Journal*.

THE LATE TRIAL FOR LIBEL.

GATHERCOLE v. MIALI.

We have great pleasure in subjoining a full report, taken from the short-hand writer's notes, of Mr. Serjeant Byles's address, and Mr. Baron Parke's charge to the jury, in the above action, tried at the Cambridge assizes, on Monday, March 16th. We only regret that, in consequence of the absence of several of the quotations made use of by the learned serjeant (which, having received the copy at the last moment, we have been unable to supply), his speech does not read so correctly as it otherwise would have done.

Mr. Serjeant BYLES:—Gentlemen of the jury, I have the honour to appear before you as counsel for a gentleman who is Editor and Proprietor of a newspaper called "*The Nonconformist*." And, by law, gentlemen, if a man owns a newspaper, and any libellous articles creep into that newspaper, whether he be the writer of those articles or not, he is civilly and criminally responsible. I do not deny it. Gentlemen, we have heard a great deal about Mr. Gathercole: we have not yet heard who the defendant, Mr. Miall, is. Mr. Miall is the proprietor and editor of this newspaper; he is also a gentleman who enjoys some degree of celebrity, not exactly, I admit, the sort of celebrity which distinguishes Mr. Gathercole. Mr. Miall is a gentleman of high character and considerable talent, who was recently, as you may remember, a candidate for the representation of the borough of Southwark against Sir William Molesworth. My friend found great fault with the article for beginning by talking about "the notorious Mr. Gathercole:" my friend would, I suppose, say, it ought to have been "the famous Mr. Gathercole:" "notorious" is wrong, "famous" would be right. For Mr. Gathercole certainly enjoys celebrity, but it is a very peculiar and unfortunate sort of celebrity indeed. The only public act and exhibition we yet know of on the part of Mr. Gathercole is stated to you by his own counsel. This is not the first time, says my learned friend, that Mr. Gathercole has made his appearance in a court of justice. Mr. Gathercole has made his appearance there before this as a criminal, indicted for a libel, convicted and punished. My friend says, "Oh, only for one libel," almost like that unfortunate young person who palliated her frailty, by alleging that her child was such a very little one. My learned friend forgets, moreover, that there may be one indictment for two libels, and that a man may be found guilty at one time, on two or three counts, containing distinct charges, and receive one punishment for both, or for all three. We don't know how many libels Mr. Gathercole has published, but this we know, that there has now come into a court of justice for damages, as plaintiff in an action for a libel, a man who is himself, by the statement of his own counsel, a convicted libeller. I ask you, gentlemen, whether you do not expect a man who presents himself to ask for damages for a libel, to come before you at least with clean hands. Tell me, is the epithet "notorious" inaptly or improperly used? And, I fancy you will, in the progress of the case, be yet better judges than you now are, whether the epithet "notorious" is, or is not deserved. My learned friend complains of another phrase. He says, you called him "the apostate Mr. Gathercole." What do you mean by that? What right have you to call him an apostate? But hear Mr. Gathercole's own counsel again. My learned friend says, he was born a Dissenter; he was educated a Dissenter; but he now turns round; and like all other apostates, is remarkable for his zeal against the principles in which he was originally educated. I will show you by and by what the degree and manner of his zeal has been, and I will prove to you that the epithet of "apostate" never was more deservedly applied. I am sorry to use the language of reprobation in speaking of a clergyman of the Church of England; but if ever there were a statement utterly without foundation, it is the statement of Mr. Gathercole's counsel, that the charge contained in this article is unprovoked. Now, gentlemen, allow me to call your attention to the question that will be before you here.

Whatever may have formerly been the rule, you will hear from his lordship, that the question of libel or no libel is now, under all circumstances, both in civil and criminal proceedings, by the law of the land, a question of fact for the jury. You will receive upon that question the direction of the learned judge. He may or may not tell you, as he thinks fit, whether this publication is or is not a libel. But the question is for you. Far be it from me to insinuate to you, that you should not pay the most deferential regard to the opinion my lord will give you upon that subject. For though I cannot say in his presence what I would in his absence, I will add, that all the bar of England regard his legal opinion with the utmost deference and respect, and there is no person who yields in that deference to the humble individual who is now addressing you. Therefore, do not understand me as inviting you to any conclusion different to that which his lordship will suggest to be the one which you ought to arrive at. Still, however, I know that his lordship will leave it to you to say, Is this, gentlemen, a libel, or is it not? whether he gives you his opinion or not. He will tell you, at all events, the principles upon which your decision ought to be grounded. I will tell you, beforehand, what I conceive those principles to be, subject to the correction which you will hear from his lordship. Gentlemen, there is a great difference, in respect of their liability to written censure, between men in any public capacity and private individuals. There is also a great latitude allowed in criticising any written document. Unless that latitude were allowed, in every review that is published there would be libels; unless that latitude were allowed, we should lose the best security we have, both for the truth and the good taste of the literary productions that appear amongst us. There is also a degree of latitude allowed in criticising the conduct of public men, whether they be men in the state or men in the church. Gentlemen, at the hour when I have the honour of addressing you, look at the slanders that are launched against public men. You and I may differ, honestly differ, from those who sustain at this moment the government of the country; but look at the motives that are imputed to them—to the way in which they are maligned, slandered, and traduced in half the publications which issue from the press. Do they complain? They do not. They know that, as public men, they are subject to a certain degree of free criticism and observation to which as private men they would not be liable. Gentlemen, that does not merely apply to persons in the state; it applies also to individuals in the Church. I say nothing about the distinguished and amiable prelate who presides over this

diocese, against whose character neither I nor any man breathing ever heard a word. But excuse me for alluding to a neighbouring diocese, presided over by a prelate, than whom the Church of England is under greater obligations to no prelate for activity and zeal. Yet we know that the acts of that distinguished prelate, not far from this town, have been made the subject of the fiercest comments, and of such comments in a public newspaper as would undoubtedly be libellous if they were applied to a private individual. And, gentlemen, when the chief shepherds are subject to remarks of this kind, are rectors and vicars, who are also public men, filling public offices, exempt from similar criticism? They are not. I ask you now to consider whether the general comments which are passed upon the character of this plaintiff, Mr. Gathercole—whether these general comments do outstep the limits of that fair and free criticism which may be exercised upon the characters of public men.

Gentlemen, do not forget that this alleged libel divides itself into three parts. I will address observations to you on each of the three. First, my learned friend says that there are general censures which ought not to be cast; then he says, secondly, that there are certain imputations about publishing libels, which are themselves libellous; and thirdly, that there is a charge that Mr. Gathercole obtained his living by illegal practices. I will answer every one of these complaints in its order; I will come to the first. The highest men in the state, the highest men in the church, are not exempt from censure, nay, even the highest men in judicial offices.

The same thing might be no libel to me as a judge, which might be a very grievous and injurious libel upon another. And not only are individuals, but bodies of men, subject to such a course of observation; the whole profession of the law is subject to it; the profession of the church is, in like manner, subject to it; the profession of medicine is subject to it. Now, allow me to give you an instance from the writings of the late William Fox:—

We are overdone, says he, with standing armies. We have an army of lawyers, with tough consciences, and tough parchments, and interminable words to confound honesty and common sense. We have an army of soldiers, to fight the French; an army of doctors, to fight death; an army of parsons, to fight the devil, of whom he standeth not in much awe.

Every man, therefore, filling a public and conspicuous station, whether in church or state, is subject to a reasonable degree of criticism, and a latitude is allowed in canvassing his acts which would not be justified in the case of a private person. Now, gentlemen, before you can be in a position to estimate the real nature of this alleged libel, I must call your attention to the circumstances under which it was written, the person who publishes, and the persons who were intended to read it; for, if you do not pay attention to these circumstances, I do assure you you will be under very great danger of misunderstanding it. Gentlemen, Mr. Miall, for whom I have the honour to appear, is himself a Dissenter—by me he addresses a jury who belong (probably all of them) to the communion of the Church of England; but he addresses you with the fullest confidence that you will do him justice—the same justice that you would do if he were a member of your own community. Gentlemen, he addresses you with even greater confidence—he rejoices that you do not belong to the same communion which he belongs to; because he is sure that you will be scrupulous and most jealous that your predilections and feelings do not interfere with the proper exercise of your duty. Gentlemen, Mr. Miall is a Dissenter. There are persons of narrow, illiberal, prejudiced views who regard the discrepancy of religious opinions which are to be found in the British empire with sentiments of dissatisfaction. Gentlemen, allow me to tell you that I think many sensible men will regard that great variety with feelings of a very different kind. In one view, the difference of religious opinion which prevails in England is one of the greatest honours of our beloved country. This country has been, ever since the year 1688, the very temple of religious liberty. Hitherto has resorted every unfortunate and persecuted man, whose religion will not allow him to live in peace abroad. You recollect when a neighbouring monarch (and those who have not read the history of the persecution of the Cevennes have not yet opened a most interesting chapter of the history of the human race)—you recollect when a neighbouring monarch, Louis XIV., expelled the Dissenters from his dominions. Hither they fled for refuge, and not only found it, but were received and welcomed with the most cordial and magnanimous hospitality. Their industry was rewarded and encouraged, and they were admitted to the full benefits of our equal laws and constitution. I say, therefore, gentlemen, that the hospitality, the tenderness, the equal protection with which all religious persuasions are treated in this happy land, so far from its being a source of dissatisfaction, is to every instructed and reflecting Englishman a source of pride and gratification. But, who are these Dissenters, gentlemen? They are not, it is true, persons who have archbishoprics, or bishoprics, or deaneries, or prebendal stalls, or even rectories, or vicarages. Not that they never had such things, or might not have had them now. You know that they are the descendants of the ancient Puritans, and you know that in one single day, because they could not comply with the Act of Uniformity, they conscientiously resigned them all and retired from that wealthy Church of England into voluntary obscurity and poverty. The Dissenters of the present day are but the descendants of these high-minded men. I will say no more: you may think them mistaken; I will venture to call them at least conscientious men. I should like to know who are they that in this cause preach the gospel to the poor. I will not call before you a witness who is prejudiced. I will call before you one who, unfortunately for himself, was neither Dissenter nor Churchman. I recollect reading, that the great Lord Bolingbroke, in an interview with a prelate who was speaking in very disparaging terms of a Dissenter, said, "My lord, if it were not for those very persons of whom you speak so contemptuously, the Christianity of England, particularly among the lower orders, if it existed at all, would be infinitely less than it is." And do not we see every day, gentlemen, these men, without money, without price, without reward, administering to our poor by the way-side those consolations which are more valuable than anything else in this world; while the dignified, wealthy, fastidious, and polished ecclesiastic, like his predecessors, the priest and the Levite in the gospel, passes by on the other side. You may think the Dissenters mistaken, but the purity of their motives nobody can question. They are not wealthy. I have told you, it is not their fault. Their ancestors resigned the preferments of the church; and they, for doing their duty, have no other consolation than the testimony of their conscience. But I should be wrong if I represented them as persons without talent, who have nothing to distinguish them—who have always been the fifth and the offscouring of all things. Gentlemen, least of all can that be said within the limits of this famous University. I should like to know, of all the illustrious names that this great school of learning has ever produced, who was the first man for purity of life, for sublimity of genius? Was it not a name to which, when I come to another part of this pretended libel, I shall have to call attention—the

illustrious Milton? He belonged to this body. Gentlemen, persons under such circumstances as these—if indirect and sinister motives are imputed, if false accusations, if reviling and slanderous language is directed against them—may be expected to feel a little sore; and if they revile in return, and they forget their principles in doing so, it never ought to be said that such conduct is unprovoked. Gentlemen, I have told you that lawyers are subject to abuse—that the clergy, as a body, are subject to abuse—that the clergy, as individuals, are subject to criticism. The Dissenters also are subject to abuse. Such abuse as this:—"The religion of most dissenting teachers is merely a cloak which they would fain throw over their wily, unprincipled, and selfish agitation and turbulence, and from under which they malignantly spurt the venom of that incurable envy, hatred, and malice which they entertain towards the Church and State of this country. To treat them as persons sensibly alive to all the charms of unmixed politeness, condescending generosity, and conciliating benevolence, would be utterly in vain; it would, indeed, be like hewing millstones with a feather." I do not make any observations upon it.

Mr. GUNNING: You are reading the publication you handed up to the witness.

Mr. Serjeant BYLES: I read it as part of my speech.

Mr. GUNNING: If my friend is not reading this book as evidence, I object to his reading it.

Mr. Baron PARKE: You cannot object to his reading an extract from any book.

Mr. Serjeant BYLES: I do not say that it is written by Mr. Gathercole. If his name is on the title page I cannot help it.

Mr. GUNNING: Is that fair and just?

Mr. Baron PARKE: The jury are not to consider that book as written by Mr. Gathercole.

Mr. Serjeant BYLES: I should not have said anything about it if my friend had not.

Mr. GUNNING: Does my friend mean to deny that he did not intend the jury to believe that my client was the author of that book?

Mr. Serjeant BYLES: I am not to enter into discussion with my friend.

Mr. Baron PARKE: I cannot prevent Mr. Serjeant Byles doing this.

Mr. GUNNING: From reading a book?

Mr. Serjeant BYLES: I do not say that it was written by Mr. Gathercole—not the least in the world.

Mr. GUNNING: You would have said so.

Mr. Serjeant BYLES: I should not if you had not made me.

Mr. GUNNING: Those twelve gentlemen did not believe that it was written by Mr. Gathercole until you stated it.

Mr. Serjeant BYLES: Let me give you another instance of abuse to which Dissenters are subject—I do not say from Mr. Gathercole:—

"Deceit and hypocrisy, however, are not the only commodities in which this society deal. Misrepresentation and falsehood are also amongst the articles in which they traffic:—

"In short, the 'principles of Dissent,' or Independency, influence every son and daughter of Adam more or less, and are the source of all the evil of every kind on earth. Drunkenness, adultery, robbery, and murder, and every species of iniquity and vice, proceed from those infernal principles."

Now, gentlemen, all I say is, that Dissenters are not exempt from imputations any more than other people, and, if they feel them rather acutely, considering their circumstances, it is not much to be wondered at.

I have told you that this alleged libel contains three distinct points, to each of which I must beg your attention, because I mean, under the direction of his lordship, to ask for your verdict, and his lordship will presently see the mode in which I put the case. Now, first of all, the article contains some general censure of Mr. Gathercole; and I say that that general charge, independent of the specific charge of writing a libel, and independent of the specific charge relating to simony, that that general charge or general censure is nothing more than fair criticism.

Mr. Baron PARKE: Upon some public act of his. If he publishes a sermon, he makes that sermon the property of the public, and the public may make criticisms upon it; but these are the rules of a society.

Mr. Serjeant BYLES: I do not propose to give any evidence with respect to those rules of the clothing club, but those rules are part of this alleged libel. It does not appear whether they are written by Mr. Gathercole or not; but this publication is like an article in a review which contains an extract, said to be from the original. It is not necessary to prove that that extract comes from the work; it is sufficient to take the review as you find it, and you will say whether it is more than a reasonable criticism. I will ask you to look at these rules.

Mr. Baron PARKE: You cannot criticise the rules, because they are not published to the world. A book that is published all men may make their observations upon—all men may criticise it. Regulations which a man makes for a private society to which he belongs are not thereby made public property, so as to become the subject of remark by anybody who chooses to remark upon them.

Mr. GUNNING: Nor are we to assume there are any such rules.

Mr. Serjeant BYLES: I will endeavour to compress the residue of what I have to say to you in a very short compass.

Mr. Baron PARKE: You were speaking something with respect to the right of criticism, which belongs to matters only that are published. You may criticise the conduct of a statesman when he acts on behalf of the public, and any person may make comments upon his conduct. Anything in the shape of criticism upon his conduct is permitted. It is not libellous if it is carried on as a criticism, and not for the purpose of venting a man's spleen and malice, or is not actuated by improper motives. So with respect to literary publications. If a man publishes a work, he gives it to the public; by his own act he invites comments upon it, and every comment it is made the subject of—I will not say even fairly made—everything which is a criticism is protected, but malevolence is not protected. But I think the conduct of a clergyman managing the affairs of his parish, establishing a club for the purpose of giving charity, is not public conduct, so that every editor of a newspaper may say what he pleases in the way of criticism, nor even sermons to his own parishioners; in that respect they are not public property; therefore, it seems to me, it is hopeless in you to say that the whole of this can be excused on the ground of his filling a public office, and that this is a comment upon his conduct as a public officer.

Mr. Serjeant BYLES: It would not become me to dispute with your lordship, but I should venture to say to your lordship that one of your lordships has already decided that the conduct even of a judge himself is open to public animadversion.

Mr. Baron PARKE: A judge is a public officer, acting on behalf of the public.

Mr. Serjeant BYLES: So is a bishop also.

Mr. Baron PARKE: The conduct of a bishop in superintending the clergy may possibly be so, but in regard to a person who is merely taking care of his own parishioners, I

doubt very much whether any sermon he publishes could be made the subject of discussion in a newspaper; but certainly not his conduct in carrying out a charitable object, or anything of that kind.

Mr. Serjeant BYLES: It is my duty to bow to your lordship's decision.

Mr. Baron PARKE: A judge is in a different situation. A judge or a magistrate who is acting on behalf of the public fills a different situation from a minister.

Mr. Serjeant BYLES: I must, then, put it on a lower ground than I originally proposed. Now, I will ask you, gentlemen, supposing such a rule had been promulgated in a parish containing (I believe that is proved) 6,000 inhabitants.

Mr. Baron PARKE: Five thousand inhabitants.

Mr. Serjeant BYLES: Whatever comment may have been made upon it, if not strictly justifiable, is at least excusable. I beg your attention to these two rules—I do not assert that they were promulgated by Mr. Gathercole, but this I say: the question being libel or no libel, and one element in the decision of that question being malice or no malice; it is manifest the writer of this article thought they were, and was very little likely to be mistaken. Now let us see what these rules are. Look to rule nine.

Mr. Baron PARKE: I do not know that there was any such rule.

Mr. GUNNING: Not I.

Mr. Baron PARKE: You are not to assume there is such a rule.

Mr. GUNNING: It is most imperfectly quoted.

Mr. Baron PARKE: That is an observation which has no reference to this case. If a person did make such a rule as that, you would comment upon it, but *non constat* that he did.

Mr. GUNNING: It is not correctly set out.

Mr. Serjeant BYLES: It is manifest, whether the defendant ever promulgated such a rule as that or not, the libel was written upon the supposition that he had done so; if he did not do so, the writer fell into a singular mistake, but still that is the criterion by which a jury may, amongst other things, judge of his intentions. That is the only way in which I will venture to put it. My lord, I am sure, will take care that no observations of mine shall have weight with you if they do not deserve it; but at present, I will make such observations as occur to me, premising that I do not intend that anything I should say should have any weight with you in opposition to what you will hear from the judge. I shall bow with great deference, and with as much submission as any one can do, to what falls from his lordship. Whether these rules were promulgated by this gentleman or not, Mr. Miall thought they were. One question you will have to consider is, whether Mr. Miall was actuated by malice. I admit, though there be no malice, yet if he has published that which is in law libellous, he must take the consequences. I have, therefore, a right to read the rules. I was about to make an observation, before I was interrupted, upon a rule supposed to have been published by Mr. Gathercole—"Should any member of the club be known to be guilty of drunkenness, theft, schism, or any other deadly sin." We do know this, we know that when Mr. Gathercole went there was one club. The fair result of the evidence is this, that to that club Dissenters and Church people subscribed indifferently. It appears that since Mr. Gathercole has been there, an attempt has been made to break up that club in this way—to separate it into two; and this is a rule of the new club, or supposed to be so by my client:—"Should any member be known to be guilty of drunkenness, theft, schism, or any other deadly sin." I asked that witness, "What do you understand by schism?" He says, it is not exactly dissent, but there is very little difference between the two. Now mark the climax—"If any member be known to be guilty of DRUNKENNESS, THEFT"—which is felony; or DISSENT, for that is the interpretation put upon the word schism—"or of habitually taking opium or laudanum, or of doing anything else scandalously inconsistent with his or her holy profession, the money which he or she may have deposited shall be returned, and he or she thereupon cease to belong to the club." I ask you, gentlemen, whether a person conscious of the purity of his motives, but thus maligned and traduced, classed in that category, and put at the top, or rather at the bottom of the list, can be said to be labouring under no provocation? Now look at Rule 6. I beg your attention to this because it is rather more amusing than Rule 9—"That in accordance with the apostolical injunction to 'do good unto all men, especially unto them who are of the household of faith,' the benefits of the Chatteris Church Clothing Club be conferred only on members of Christ's holy church, residents in Chatteris." The apostle says, "Do good unto all men, especially unto them who are of the household of faith," THEREFORE, says the rule, do good unto nobody except the members of Christ's holy church at Chatteris. Do you doubt whom "Christ's holy church at Chatteris" means? It means Mr. Gathercole's congregation. So that the rule is in effect this:—"The apostle says, 'Do good unto all men;' therefore do good unto nobody except the members of Mr. Gathercole's congregation at Chatteris." And yet there may be more justice in this than at first sight appears. I had never the honour of hearing Mr. Gathercole, and therefore I cannot complain of him. It appears, however, I think, from the evidence, that those who do hear him ought not to hear him gratis. Accordingly, by these rules, those who hear him (whether he publishes the rules or not) are to be paid and rewarded by being the only persons who will receive relief from the Chatteris clothing-club.

Gentlemen, my friend says that the alleged libel was totally unprovoked by this unfortunate Mr. Gathercole, but was prompted by the most unprincipled and gratuitous malignity. Now, it does so happen that in this paragraph two other clergymen are named, and you will see that, so far from any malignity actuating its author, he deals with them both as he thinks their merits require. Now, first of all, he talks of a gentleman whose name is the Reverend Henry Jackson, rector of Holt. He says he has learnt from the *Norfolk News* that "the Reverend Humphrey Jackson has intimated to the principal Wesleyans in the parish his determination not to receive any more subscriptions for the benefit of the Lying-in Charity of the town, as his conscience"—what a tender conscience!—"as his conscience will not allow him to relieve a Dissenter. He also, for the same reason, refuses to unite with them in the management of the Benevolent Society, which association is the means of rendering great assistance to the distressed poor in the winter months." All that is said about this enlightened and liberal clergyman is this:—"Let us hope that this Jackson was the cub of some rustic squire, who, having been found too stupid for the bar, and too clumsy for the army, was only fit for the Cambridge University and the living in the gift of the family; that he was therefore made the ghostly functionary of Holt to keep him out of further mischief."

Not a very complimentary commentary on the Rev. Mr. Jackson's conduct (which might be difficult), but very good-natured, and with none of that sectarian spite and malevolence which my learned friend would attribute to the writer. He has occasion to mention another clergyman of whom I cannot say so much as I should desire to do, because I see him before me. But he says in effect there is a gentleman in a neighbouring parish (whose great wealth, derived from the church, might invite malice, envy, or observation), but whose well-known character for everything which can or ought to distinguish a clergyman, induces me (the writer of this article) to treat him with the greatest deference. I mean the respected rector of Doddington; and I lay before the reader only one of a thousand instances of his generosity and munificence.

Mr. GUNNING: Your copy unfortunately omits two lines which is in the libel.

Mr. Serjeant BYLES: You see, therefore, there must be something in Mr. Gathercole to prompt what has been said of him, because other clergymen who fall in the writer's way are treated fairly and justly according to their deserts. It will, therefore, be for you to say, under the direction of his lordship, whether the calling Mr. Gathercole an apostate, whether calling him notorious, whether this general censure is or is not a libel on Mr. Gathercole; on that first point I will not say another word.

My friend says, Supposing you get over that general censure, what do you say to this? Here comes a charge that Mr. Gathercole has himself libelled; and it is a libel to publish of him that he has published a libel. I do not know whether my friend says it is a libel to say he has been convicted of a libel: of that conviction my friend has himself told you. There is the bone and the antidote. It cannot be said he is by this statement rendered amenable to punishment, because we go on and say, "True, he was guilty, and he has been punished," so that there is no use in your punishing him again. We relieve him from all peril on that subject. But, then, my friend says, though that may be right enough, yet the paragraph goes on and states, that he has been guilty of a third libel, "we mean, the scandalous and disgusting letters of L. S. E.," and for that he has not been punished. Now, how do we know what these letters of L. S. E. contain? How do we know in what sense the word libel is here used? Does it mean that he has been guilty of general abuse in saying of the body of men I have already described to you, that their principles lead to robbery, murder, and every species of iniquity and vice? If that is what is meant, I apprehend that that is not a libel. To prove that is not a libel, I beg to call your attention, and my lord's, to a case in which that very point was decided. It is the case the name of which is the Queen v. Michael Augustus Gathercole, and it is reported in Sir Gregory Lewis's Reports on the Northern Circuit. I call your attention to this case with the view of calling my lord's attention to the law which is laid down by Mr. Baron Alderson in this case. He says, that although at common law an imputation on a body, a whole body of persons like Dissenters, or like the Catholic Dissenters, is called a libel, yet it is not really a libel. The way in which I use this case of the Queen v. Gathercole, is this: How do we know that the letters of L. S. E., which appear to have been written by Mr. Gathercole (for that is proved by one of the witnesses), contain anything more than those general charges which, though in the public apprehension they might be deemed a libel, and though in the ordinary sense of the word libel they are a libel, yet are not libels in point of law. But, gentlemen, while I am on the subject of libel (supposing that I am not able to convince you that this is no libel), what damages would you give a man who is convicted of a libel? How foul, how infamous, that libel may have been—what ladies it may have unjustly and cruelly traduced, and accused of the blackest crimes, you know not—what damages would you give a man who comes into court his own counsel, admitting him to be a convicted libeller, who, as he now libels Dissenters in a body, may, for anything you know, have libelled.

Mr. GUNNING: There is no evidence of that.

Mr. Serjeant BYLES: I say, for anything you know may have libelled the whole Roman Church in a body. The charges here made in the letters of L. S. E. may be no libel; but what I am now upon is this, What damages will you give a man whose counsel begins by telling you 'I admit, though my client is a clergyman, who ought to have known better, he is a convicted libeller.' A man comes into court upon an indictment for an assault, and it is proved that there were circumstances of great provocation (sometimes they amount to a justification, sometimes they do not), but he is dismissed at all events with disgraceful and ignominious damages. I ask you whether this same rule ought not to be applied to a man who comes into court complaining of a libel, himself stating that he has been convicted of a libel. These are observations which I wish to make to you on the second branch of the case, viz., the statement that the Reverend Mr. Gathercole has himself been convicted of a libel, and that he has written other abusive works. For that is the effect of the statement.

But there is a third charge here to which I will call your attention, and to which my friend pointed as the sting of the libel. I beg to invite your attention to the words of it. This paragraph has reference to a history which will be found in the second book of Kings, the sixth chapter and the twenty-sixth verse, alluding to the siege of Samaria:—

Surely (says the article), the history of the siege of Samaria was symbolical and prophetic. The apostate *parenu* Gathercole obtains, whether by simony or otherwise, the wages of his treachery in the rich living of Chatteris.

Then comes a quotation from the book of Kings:—"So strait is the siege with which thy enemies have besieged thee, that an ass's head is sold for fourscore pieces of silver." Now what they say is, that there is a charge against Mr. Gathercole of having obtained his living by illegal practices. Now, gentlemen, before I address you on the meaning of this article, I beg to say a few words on the alleged offence of simony.

There is a practice, as you well know, prevalent in the church of England, which, as far as my knowledge ex-

tends, is prevalent nowhere else, I mean the practice of buying and selling livings when the church is full. If you have an advowson, and the church is full, you have a right to sell the advowson, that is to say, the perpetual right of nominating the incumbent; you have also a right to sell the next presentation; but if the church is void, then you can do neither the one nor the other. Again: you have a right to present your clerk, and you may take from him a bond that he will resign in favour of any person whom you may nominate at any time; nay, you may take from him a bond that he will resign in favour of any two persons you may name, provided those two persons stand within certain degrees of consanguinity to the patron of the living; but, if they be not, then the giving of that bond is in itself simony. Those are distinctions, subtle distinctions; they may appear to you to be unreasonable distinctions; they are, however, distinctions of the law upon that subject. But, gentlemen, the person who wrote this article, and the persons for whom that article is designed—Dissenters—know nothing of such distinctions. Upon this head they agree with the Roman Catholic Church and with the Greek Church, that whether or no the buying or selling of livings be an offence against the law of man, it is in all cases an offence against the higher law of God; and they use the word simony in a sense which is not only the strict etymological sense of the word, but the sense in which it is used from the earliest writers to the present day, and in which it is clearly used in this paper, the *Nonconformist*, written by a Dissenter, and intended to be read by Dissenters. That you may see that I am not doing that which might appear to be rather overstating the case, in saying that excepting in Great Britain, the buying and selling of livings is utterly unknown, that it is prohibited in every other branch of the Christian Church, whether east or west, Greek or Roman; allow me to call your attention to one or two authorities, which will show you that the sense in which the Dissenters understand simony, is by no means an uncommon one. Gentlemen, I hold in my hand a book which is published by a society called the Wickliffe Society, and I will show you what the word simony meant 500 years ago. I will give you three or four instances of its use at intervals, down to the present time. But, in order to make the first passage intelligible, I think I ought also to tell you how jealous and comprehensive the doctrine of the Roman Catholic Church upon that subject is now, and always has been. You are aware that one of the greatest councils ever held was the Council of Trent, soon after the Reformation. That Council brands as simony, not only the buying and selling of livings, but the taking of fees for christenings, marriages, and burials; nor counts is less than Simony to sell the ground and place of burial. So Wickliffe, in speaking of Simony, says, that the purchase of benefices with money was only one form of simony. "Pardons, if they are aught worth, must be free, and to take money for them is to sell God's grace, and is simony."

Sir H. Spellman, in his "De Sepultura," citing the canons of the church, declares, "That all sales of ecclesiastical offices are simony," evidently using the word Simony in its strict ecclesiastical, etymological, and proper sense—namely, the buying and selling of livings.

I will cite only one more book on the subject, bringing it down to the present time. I do not cite it—though the author is of deserved repute—as of any authority, but to show you what is the popular meaning of the word even now. I cite from a book of Howitt, entitled "Priestcraft in the Middle Ages," in which he speaks of simony being to this day as common as daylight, and the bulk of the livings in England being accordingly bought and sold. And you will find, that from the time of Wickliffe, 500 years ago, down to the present moment, even among members of the Church of England, the word simony is used in that general sense. You know that that is also its etymological sense, because the word is derived from Simon Magus, who desired to purchase the gift of the Holy Ghost for money. The word simony, therefore, in the sense of buying a living and selling a living, whether the church be full or empty—simony, in that general and legally innocent sense, has been used from the year 1350, down to the present day, and is now so used. But that observation becomes much stronger when we consider who wrote the article. This article is written by a Dissenter, who, like the Roman Catholics, understands the word "simony" in that general sense. It is written for Dissenters, who are to read it, and who also understand the word "simony" in that more general sense, who have no notion of the legal subtleties which distinguish between legal and illegal simony, who deem all simony alike. Therefore, though that observation would be applicable to any work in which an expression of this kind appeared, it is pre-eminently applicable to a work written by a Dissenter, and to be read by a Dissenter.

But I beg your attention to the very words themselves, and you will see that is what they do mean, and they will bear no other meaning. They say that "Mr. Gathercole had the living of Chatteris as the wages," or reward. That cannot mean that he bought with his own money. It says that he had it "as the wages of his treachery." Then it must have been given to him by somebody. What it means is this, that the living of Chatteris was bought for him by some person who approved of his zeal, and was a gift to him as a reward for his treachery. That is what it means; and that is further corroborated by the last part of the paragraph—the quotation from the book of Kings. I fear that the ass's head is not susceptible of an explanation which would be very satisfactory to Mr. Gathercole, but still you observe the quotation is, "So strait is the siege with which thy enemies have besieged thee, that an ass's head is sold for fourscore pieces of silver." Mr. Gathercole is sold for that sum of money, and bought for that sum of money, being an article of traffic between the person who buys the living, and who sells the living; the living being bought and sold in order that Mr. Gathercole may be gratuitously presented, and so have the wages of his treachery. If you look, therefore, at the etymological meaning of the word simony, if you look

at the uniform meaning of the word simony among almost all sects except lawyers, if you look at the writer of this article, if you look at the intended readers of this article; and, if you look at the fact that it is stated that Mr. Gathercole was intended to have the living as a reward (that means, without purchase), it is perfectly clear that the offence of legal simony is not intended to be imputed to Mr. Gathercole. There is no foundation—not the slightest foundation—for it; and I verily believe that the article meant nothing more than to use the word simony in that sense in which, by persons not members of the Church of England, whatever their religious sentiments may be, the word simony is uniformly and universally understood. Now, gentlemen, that is the case. The first question which you will have to decide is this—and you will come to your decision under my lord's direction, though he will leave that question to you—Is this article a libel, or is it not? The next question would be this,—If you think it is a libel, which I trust you will not, was it written without provocation, or was it written under the grossest provocation? Is the present plaintiff, Mr. Gathercole, a person who is entitled to damages, or is he not?

Gentlemen, on that latter subject I shall not say one single syllable to you. I trust you will find your verdict for the defendant, Mr. Miall. I am quite satisfied that, if you should feel it your duty to find otherwise, you will mark your sense of Mr. Gathercole's deserts by giving him the smallest damages which the law will allow you to give.

SUMMING UP.

Mr. Baron PARKE: Gentlemen of the Jury. This is an action brought by Mr. M. A. Gathercole, a clergyman, against the defendant, Mr. Miall, who is the sole proprietor and publisher of a newspaper, for a libel alleged to have been contained in that paper—and there is no doubt that the defendant was the sole proprietor of the paper, called the *Nonconformist*; and the question for you to decide will be, whether any part of this is libellous, so as to entitle the plaintiff to damages; then, if you are of that opinion, what will be the reasonable amount of damages he should obtain at your hands? You are the proper judges of the latter question; indeed, I may say, that you are now the proper judges of both. The definition of a libel is, anything written or printed which is published (it is necessary that it should be published to constitute the definition of libel) which, from its terms, is calculated to injure the character of another, bringing that person into contempt or ridicule. And every person with respect to whom such a paper is published, has a perfect right to bring an action against the publisher, or punish a party for that libel. The party against whom the action is brought for libel, may say it is not a libel; in which case the defendant must prove the truth of it. In order to prove the truth of it, he must have pleaded that upon the record, or that it was published on some justifiable occasion. If a person makes comment on the conduct of a public individual, that is justifiable, and may excuse the person from the publication of it, or from an action, unless those observations are excited by real malice. Therefore, in this case, the first question will be, whether you think this paper, or any part of it, reflects on the plaintiff's character? The next will be, whether there is any occasion which would justify the remarks which he has made, or which will excuse those remarks? I will explain that to you more fully hereafter. Now, it will be necessary for me to call your attention to some parts of the libel, and then I will ask you, as men of sense and judgment, whether, supposing there is no excuse on the ground of the occasion of the publication, whether you could entertain the least doubt but that almost every part of this publication is calculated to injure the character of Mr. Gathercole, and injure it very sensibly and materially? And then the next question would be, whether there is any occasion on which the defendant had a right to make any such remarks on his conduct? Now, in the course of the reply, some observations were made for the defendant, presented to you by his learned counsel, which I apprehend to be quite proper as to comments made on the conduct of public individuals. There is no question about it, that every subject of England has a right to comment on the public acts of persons who are public servants. We see in the newspapers comments made on the conduct of the Ministry, those who command the army, and all persons filling public situations, on their public conduct. No doubt every subject has a right to criticise the conduct of all those persons, provided he does it in an honest spirit, and not meaning to gratify malignant feelings. So magistrates, they have public functions to exercise, in which all the Queen's subjects may be concerned, though their jurisdiction is limited in the acts they do in that public character. People have a right to comment as they please, and a publisher may insert in a newspaper, honest comments on magistrates; so they may make honest comments and honest criticisms on the conduct of Ministers; but it appears to me there is no right on the part of any member of the public, or the publisher of any newspaper, to publish his opinion of the conduct of a clergyman. If that clergyman chooses to publish a sermon, he offers it to public opinion. People may write as publicly as they like, whether in a review or magazine, their opinion of that work, if they do so in an honest spirit, whether the criticism be good or not, and do not do so to gratify their own bad feelings. It is in that case not actionable, nor can it be made the subject of indictment. Supposing a sermon was to be preached by a clergyman to his parishioners, I have yet to learn there is any right on the part of the press to criticise that sermon, or say whether it is good or bad. It is unnecessary to offer any opinion upon that, because I cannot find any evidence in this case, or any statement in the libel itself, nor anything in the proof elicited from the witnesses on the part of the plaintiff, to show there is any sermon which was the subject of this comment. It is not his sermon, but his conduct, that is the sub-

ject of it, and particularly his conduct in administering the charities of the parish, which appears to me to be particularly private. No person in a public newspaper has a right to offer an opinion vilifying the character of a person who administers those charities, on account of his conduct in that character. It seems to me, therefore, that there is no public conduct on the part of the plaintiff which is in question, which can justify the defendant in commenting upon it in the public manner he has done in this newspaper, still less if you should be of opinion that that comment has been actuated by motives of private malice. It seems to me it is unnecessary to leave that question to you, because, in perusing this paper alleged to be a libel, I do not find that any part of it is a comment on anything which is public property, and on which the defendant has a right to comment. Now, the alleged libel, you will observe, is divided into several parts. In the commencement of it are observations made by the defendant on our religious establishment, and that is a subject on which the publisher has a perfect right to make any remark he chooses to do, in a fair and in an honest spirit; and no fault could be found with the first part of this document, in which there are strictures made—in which many of us might not agree—on the ecclesiastical establishment of this country. It begins, by saying that "there are more ways of judging of systems of opinion than the obvious one of examining the systems themselves—the inspired criterion, 'by their fruits ye shall know them,' is not more applicable to persons than to principles. It is true, that in the use of the text, it is often necessary to draw modest excellence from its retirement, and sometimes still more painfully to violate sentiments of natural delicacy, by pointing rebuke to the abominations of the vile, and occasionally, alas! to seemingly peril the interests of religion, by covering with merited obloquy its disgusting counterfeit. Still the principle, 'By their fruits ye shall know them,' is too valuable to be sacrificed and held in abeyance through regard to any conventionalism whatever. Two instances illustrative of the moral tendency of established religion, have just been made public, which loudly claim the attention of the religious world. It was to be supposed, *a priori*, that the endowment of the professors of any given set of religious opinions, with peculiar and secular privileges, would produce spiritual pride, worldliness of spirit, supercilious contempt for all undistinguished classes, and a cold, formal, and inactive ministry; all this would be but the judgment of candour, but far worse, we fear, will be found the deductions from fact." These are observations which, being made upon the establishment in general, are unquestionably not libellous, because every Dissenter, every subject of the realm, may offer his opinion upon the expediency of an establishment, and urge such arguments against it as he pleases. It then goes on to make remarks upon individuals, and then, it appears to me, the objectionable part of this paper begins. The first is a remark upon the Rev. H. Jackson, rector of Holt:—"The Rev. Humphrey Jackson, of Holt, has intimated to the principal Wesleyans in the parish his determination not to receive any more subscriptions for the benefit of the lying-in charity of the town, as his conscience will not allow him to relieve a Dissenter; he also, for the same reason, refuses to unite with them in the management of the Benevolent Society, which association is the means of rendering great assistance to the distressed poor during the winter months. Now perhaps the charitable reader will suppose that this revolting case must surely be a solitary one. 'Let us hope,' we fancy him saying, 'that this Jackson was the cub of some rustic squire, who, having been found too stupid for the bar, and too clumsy for the army, was only fit for the Cambridge University and the living in the gift of the family; that he was therefore made the ghostly functionary of Holt, to keep him out of further mischief.'" Now that with respect to Mr. Jackson we have nothing to do, and you need not say whether it was a libel or not. It is unnecessary for us to give any opinion whether we approve or disapprove of the conduct imputed to him. Now comes the matter which is the question of this case. Upon perusing it you will say whether there is any public act of Mr. Gathercole's upon which this is a comment, or whether it imputes to him misconduct generally, not in a character which he is responsible to the criticisms of the public. "Every one recollects the notorious Gathercole, as an apostate Dissenter, who was twice convicted, and once imprisoned for libel." Now there is no doubt but that imputation is an imputation which would be very likely to affect his character; it certainly affects him by calling him a twice-convicted libeller; but with respect to one of these convictions his counsel does not ask your verdict, because he admits he was some years ago convicted of a libel, for which he was responsible, and for which he received punishment. The statement goes on; he was twice convicted, and once he has been guilty of publishing another libel, for which he has not been punished. There can be no doubt that that is a libel to say that a man has been convicted twice, if he has only been convicted once. The circumstances under which he was convicted of that libel are not before us, and we do not know to what extent he was made responsible for the acts of others or for his own. It is alleged that he was in prison for three months in consequence of the publication of some document for which he was responsible. Then I would just observe, in going along, upon this: the learned counsel says that that disentitles him to receive any damages at your hands for the publication of any quantity of libel upon him. I cannot agree with the propriety of that observation, that because a person is once convicted of a libel upon others, that that authorises, or excuses, or ought to diminish his claim for damages on another person wholly unconnected with the party libelled as far as appears who chooses to libel him afterwards. Certainly it does not disentitle him to damages: you are to consider whether it ought materially to affect his claim. If this had been a libel connected with the libel in question, and had provoked the observations that were made in that newspaper, then it would be a good ground for diminishing the damages, because it might be said, he has chosen to use these weapons, and now that he is met by his own weapons he ought not to complain; but because a man

has been convicted of a libel many years ago, it does not appear to be a reason why a man should not merely say that he was convicted of that libel, but proceed to libel him in other respects. Then he goes on to say, "But chiefly in connexion with a libel hitherto unpunished—we mean the scandalous and disgusting letters of 'L. S. E.'" The plaintiff has admitted, by the evidence of his witnesses, that he was the author of letters called "L. S. E.;" but whether this is a justifiable comment on those letters we really do not know, because the letters are not before us. It would have been perfectly competent to the defendant to have produced those letters, and to have shown, as far as this part of the libel was concerned, that calling these letters *scandalous* and *disgusting* was an honest criticism. Those letters are not produced; and, therefore, we do not know whether this is an honest criticism or whether it is a libel. However, it is not on that part of the case on which the plaintiff mainly rests his claim for damages. It is what occurs subsequently; and, indeed, the spirit with which the whole of the article is written:—"It will be recollected, that this otherwise obscure individual was brought into temporary notoriety through a public recommendation of his 'Letters' by the Bishop of London—a recommendation which his lordship was speedily compelled to retract. On the subsidence of this little bustle, the name of Gathercole, together with his book, sank into oblivion; and, if the public ever took the trouble to think of him, they probably concluded that he had gone home again to jail, and was there worthily terminating his respectable career." To be sure there cannot be much doubt that these do contain an imputation which reflects upon a man's character, if he was a jail-bird, that his career was not respectable—that means so disreputable that he was only fit to be the inmate of a jail. "But no. 'Lycidas, our sorrow, is not dead!' And in what character does the reader suppose this destitute jail-bird reappears! As vicar of Chatteris, in the Isle of Ely, a living worth about £2,000 a year. Here he makes full proof of his ministry, and of that apostolical succession which constitutes the Alpha and Omega of his theology, by weekly dealing damnation to all Dissenters, of every class and degree, Wesleyan Methodists not excepted, but especially to those of Chatteris, who, from their proximity to this volcanic priest, are much in the same condition as the attendants at Nebuchadnezzar's fiery furnace. Prior to the unexpected accession of Gathercole to this living, the inhabitants of all religious denominations had amicably co-operated for charitable purposes. One of these associations was a clothing society." Whether this statement was true or not, you do not know; the defendant has not produced those regulations of the society so as to show this libel was an honest comment upon them; nor do I think that would be a matter on which he would have a right to make a comment, because the arrangements of his own parish—a sick-club which he chooses to establish—does not appear to me to be public property. However, it imputes to him that he put an end to a former clothing society, "into which he intruded himself with characteristic impudence." Surely that is strong language. It is charging a man with characteristic impudence—that is to say, impudence is consonant with his general character. You will say whether that is calculated to lower a man's credit and character with persons with whom he is conversant. He proceeds to make remarks on the rules of the club, which probably you might think would better have been spared; but we know nothing whether these are the real regulations of this Clothing Club or not. He goes on to say, "Such is clerical logic and Episcopalian benevolence! Because we are exhorted in the word of God 'to do good unto all,' therefore we will leave every poor woman who dares to be 'fully persuaded in her own mind' to die amidst the sorrows of childbirth, in nakedness and starvation." Then he proceeds to make some general remarks, and he goes on with this remark: "Surely the history of the siege of Samaria was symbolical and prophetic. The apostate *parvenu* Gathercole,"—language certainly not calculated to do a man any credit,—"The apostate *parvenu* Gathercole obtains, whether by simony or otherwise, the wages of his treachery in the rich living of Chatteris." Now, the learned counsel has been arguing that the term *simony* is not to be understood in its criminal sense; but it appears to me, unless the context explains it, that you are to understand that a person who uses the word "*simony*," means the word *simony* in its technical sense. The term *simony*, by the laws of England, is the buying the next presentation to a living at the time the living is vacant. It is giving money to a patron to be appointed to a living, and that is gross conduct in a clergyman, and that species of offence by which the living is forfeited to the crown. He says, by the context, it must be intended that it does not impute *simony* to Gathercole; you probably may think that it is the true construction of the article in that respect, because he says, "the apostate *parvenu* Gathercole obtains, whether by simony or otherwise, the wages of his treachery in the rich living of Chatteris." That would impute that he received the living from somebody else, and if he himself bought the living with his own money, he would not be receiving the wages of his treachery; therefore it may possibly be that the word "*simony*," here means that somebody has been giving money for the purchase of a living for him, in order to reward him for his previous treachery. If that be so, the word "*simony*" does not impute the crime to the plaintiff, but imputes a crime to somebody else. "It would be vain to waste a sentence in reprobation of the character and conduct of so degraded a person as Gathercole." It can hardly be possible to say it is not libellous in a man to say he is degraded.

He proceeds afterwards to speak of a charitable act which was done by a rector of a neighbouring village, holding him up as a contrast to the conduct of the plaintiff. He goes on to make further remark. He says, "But what are we to say of the systems under which a man, whose writings proclaim him at once imbecile, ignorant, and malignant, can be thus paid from the plunder of the people to spurt his filthy venom, week by week, upon those of whom the world is not worthy; to revile the humble piety of his neighbours, and, in the licensed security of his pulpit, to hold up, with an air of

smug vulgarity, their works of faith and labours of love to the derision of his hearers?" He goes on further to remark, "If systems may be fairly tried by their results, we may hope to see the Bishop of Ely sway his pastoral staff over a diocese of Dissenters; and grievous as may be the sufferings of Christian men under the scandals of a Gathercole, we are not disposed to regret the obtrusion of such men in the nominally Christian world. Like adders in the physical system, they doubtless have their uses, however mysterious the question may be in the social, and even in the spiritual economy." That, you will see, is very strong language used against the plaintiff. Now it is unnecessary for me to address you at any further length. There is no sermon produced or proved on which I could put it to you that this is an honest comment; therefore, there is no occasion which, by law, would justify the criticism, in a public newspaper, of the plaintiff's conduct. No occasion is proved; consequently it appears to me, that the only question for your consideration is, whether all these imputations I have stated to you are calculated to bring the plaintiff's character into contempt. I do not withdraw that question from you, though it seems to me a question which, in all probability, you could not entertain the slightest doubt but what a man would suffer under an imputation of this kind. Then, if that is your opinion, it becomes a question of damages. That is a question resting entirely with you. If you think the defendant has been actuated by malice towards the plaintiff in making these comments upon him, that is a ground on which you may increase the damages; and in cases of this kind it is not, I think, proper that you should give merely trifling damages where a man's character is grossly scandalised. Because what is the consequence? A man must sit down without any redress, however severe the injury, or he must take the means of redress into his own hands, either by personal violence, or by libelling in return. You will take all the circumstances into consideration, and say what, in your judgment, is a fair compensation to the plaintiff for the damages he has sustained, provided you think this document is in whole or in part libellous; and I am sure you will give a just and proper verdict.

Verdict for the plaintiff. Damages £200.

DWELLINGS FOR THE LABOURING CLASSES.—The Society for the Improvement of the Labouring Classes, have thrown open for public inspection, two ranges of small cottage houses, which they have erected near Bagnigge-wells, intended as model houses, after the plan of which to erect houses for the poorer classes, not only in the metropolis, but in large country towns. These model dwellings are of three classes. The first and cheapest consists of the centre buildings, which comprise two ranges of single rooms on the ground and upper floors, along which is commodious room to accommodate thirty widows or single females, at a weekly rent of 1s. 6d. To this class there is a wash-house and drying-yard attached, with all requisites of boiler, &c., and an abundant supply of water from a tank on the roof, fixed for the purpose. The next class consists of houses of four rooms each, two on the ground floor and two above, but having separate entrances, and precisely on the same scale of accommodation, for two small families; one room forming the kitchen, and sitting room, and the other a bed room. Of this class there are seven, and the rent to each family is 3s. 6d. per week. The third class consists of nine houses of three rooms each, at a rent of 4s. 6d. per week, for families of a larger number than those of the second class, and affording a much more extensive accommodation. The whole of the apartments in all the three classes are fitted up with well constructed fire-places, and cooking ranges, and are ventilated in the best manner by air tubes in the walls. The light, too, is supplied from good-sized windows, and, indeed, the whole has been designed and executed with a degree of taste, substantiality, comfort, and general convenience, that do much credit to the praiseworthy and humane feelings that influenced their erection. The daily visitors to view these abodes, many of which are already occupied, have been very numerous, and the plan is so universally approved of, that it is expected a general application of it will speedily be made in various localities, one of which (St. Giles) has, we understand, been already fixed upon for the purpose.—*Daily Paper*.

AN INTOLERANT DISSENTER.—The Gloucester Chronicle states that Mr. James Hart, a farmer of Elton, took a lad in his employ before the magistrates, and preferred a complaint against him for going to church instead of to the Wesleyan chapel. The magistrates, however, declared that the lad had just as much right to go to his parish church as his master had to frequent the Wesleyan chapel, and dismissed the complaint, mulcting the master in the expenses. Mr. Hart, it is said, has since dismissed the boy from his service.

THE POST-OFFICE CLERKS and distributors at Bath have made an appeal to the public against the continuance of the Sunday delivery.

THE "DUKE" AS A LANDLORD.—The estate of Strathfieldsaye was purchased for the Duke out of a sum of money voted to him by Parliament in 1815. Not one shilling of rental has the Duke of Wellington ever expended, except on improvement of the property. He neither lays by so much a year in the funds, nor does he consider himself entitled to devote the money derived from it to his own uses. The consequence is, that go where you may, whether far or near, you will nowhere see a body of tenantry better lodged, better provided with offices, better supplied with all manner of conveniences for the prosecution of their calling, than those which call the Duke of Wellington their landlord. And though the land be not the best that England can produce, it is everywhere in the highest state of cultivation of which it is susceptible. As a matter of course, the Duke's tenants are exceedingly well pleased with their lot; indeed, a more popular man than he, among all classes of his neighbours, it would be hard to find.—*Times*.

A subscription of £3,000 has been remitted from Calcutta, in aid of the destitute people of Ireland. More is promised.

POSTSCRIPT.

Wednesday, April 15th.

IMPORTANT FROM AMERICA.

The Hibernia arrived at Liverpool yesterday evening bringing important intelligence from the United States. Some weeks ago, Mr. Dayton, of New Jersey, offered a resolution which passed the Senate, calling upon the President to state whether, "in his judgment, any circumstances connected with the foreign relations of the country require, at this time, an increase of naval and military force, and if so, what those circumstances were." In reply the President had sent a message (dated March 24th), to the effect that in the present unsettled state of their relations with Great Britain and America, "it is my judgment that an increase of our naval and military force is at this time required, to place the country in a suitable state of defence. At the same time, it is my settled purpose to pursue such a course of policy as may be best calculated to preserve, both with Great Britain and Mexico, an honourable peace; which nothing will so effectually promote as unanimity in our councils, and a firm maintenance of all our just rights."

The President states no new facts calling for this message to the Senate. His position, therefore, in regard to the Oregon controversy remains as indefinite as ever, and his convictions that the foreign relations of the country require increased military force are not enforced by any other statement of circumstances than those in the face of which everybody else, and the Senate particularly, have come to the opposite conclusion, as stated by Mr. Calhoun in his speech. Meantime it is very doubtful if the Senate give the notice at all without knowing what is to be the result of the matter. That body will not trust this important matter to the executive, beyond its control, without knowing what new arrangement is to take place of the terminated joint occupancy.

"The President talks of negotiation," says the *New York Intelligencer*, "and 'trusts' that the difficulty may be settled peaceably. In the name of God, why not then frankly and manfully attempt a settlement, before we waste millions on warlike preparations which may never be needed?"

Nothing in the Senate has occurred of importance, subsequent to the reception of the message. An important statement in that paper is, that the naval and military committees in the Senate were in possession of estimates, sanctioned by the President, for the increase of forces.

The relations between the United States and Mexico were still in a very unsettled state. A letter from Tampico, dated Feb. 26th, says, "We had an express to-day bringing the intelligence that the American troops had taken possession of the *Fronton de Santa Isabel*, situated near to Matamoras—so near that it is considered Matamoras is already taken by the Americans, for what can the Americans do with such customers? The *Fronton de Santa Isabel* was taken without a fight, and there were only some Mexican Custom-house officers and pilots, who were made prisoners."

The Canadian provincial Parliament was opened at Montreal, on the 20th ult., with the usual formalities, by the Earl of Cathcart.

EXPULSION OF NARVAEZ FROM SPAIN.

In Spain events seem to follow each other with more of the rapidity and unreality of an eastern tale than the sober sequence of European history. It is hardly a fortnight since we had to announce the success of an intrigue by which that arch-intriguer Narvaez had contrived to upset the existing Cabinet, and to reinstate himself in power; and a few days afterwards we were surprised to find that same Narvaez again ousted from office, and his place filled by the very man whom he had himself turned out. Since then events have marched with rapidity, and the disgrace of Narvaez is not only complete, but he himself is an exile.

The ostensible cause of the break-up is a difference of opinion which existed between Narvaez and two of his colleagues, M. Egana and General Pezuela, on the subject of legalising time-bargains at the Bourse. The latter were supported by Christina; and Narvaez, after having attempted in vain to supply their places, resigned, and his resignation was accepted. M. Isturitz was entrusted with the formation of a Cabinet, but has not yet succeeded in the task. M. Mon and M. Pena Aguayo have refused to take office, apparently on the ground that they will not serve with M. Egana. Overtures have also been made to Generals Manuel de la Concha, Roncali, Figueras, and Soria, and they have had interviews with the Queen, but none of them had yet agreed to join the Cabinet. The first act of the new Ministry was, to banish the military tyrant, Narvaez, from the kingdom: the next was to dismiss all the principal instruments of Narvaez in carrying out his system of tyranny. At the moment Narvaez was about to start, the Queen's letter, appointing him ambassador at Naples, was for the second time

placed in his hands, but he sent it back, and took his departure. He had arrived at Bayonne.

The appointment of Isturitz, and the separation of Christina from Narvaez, we may consider to have been the order of the French Court. Letters dated the 7th instant, which have reached Paris by extraordinary express, state that the Cortes are summoned for the 24th inst. The late decree on the liberty of the press is repealed. The infant Don Enriquez is recalled to Madrid, and a general amnesty is to be proclaimed without delay. There will be no exceptions, it is said, but Don Carlos and his family. Espartero is to be restored to his titles and rank in the army.

It is very doubtful, however, whether all these decisive changes will take place as they are announced.

The *Daily News* gives the new Premier no very good character:—"Narvaez is a bold, coarse, butcherly despot; Isturitz, that worst of anti-liberals, a renegade ultra-liberal; insidious, unscrupulous, and vindictive. He is indeed as a civilian, much what Narvaez is as a soldier. But, as a civilian, he would keep up the forms of representative government; and, instead of forcing absolutism down the throats of the Spaniards, he would merely steal it in by the postern."

POLAND.—The deliberations of the three "protecting" powers on the fate of Cracow are thus set forth in the *Cologne Gazette* of the 2nd instant:—"Contrary to expectation, the fate of Cracow is already under consideration here. General de Berg, as the plenipotentiary of Russia, the Count de Fiquelmont, as the plenipotentiary of Austria, and the Prussian Minister of Foreign Affairs, on the part of the King of Prussia, have already held a conference, at which a resolution was come to to the following effect:—"Cracow still remains a free state, but it shall no longer have the power to raise troops or reorganise its national guards. The three protecting powers will alternately have a military garrison in the town of Cracow. The old royal chateau shall be converted into a fortress, with a park of artillery before it." The Prussian Government is using all its efforts with a view to indulgence in favour of the insurgents who have been captured." The *Courrier Français* announces the arrest of M. Tisowski, who exercised the functions of Dictator during the insurrection at Cracow. He had escaped into Saxony with a French passport, and it was believed that, notwithstanding the appeal to the French Minister at Dresden for protection, he would be delivered by the Saxon police into the hands of the Austrian authorities. In speaking of the outrages of the peasantry in Galicia, the *Universal German Gazette* says:—"The pillaging expeditions of the peasants continue. The leaders are almost all disbanded soldiers. In the circle of Tarnow, Szela commands 12,000 (probably 1,200) peasants, well armed. It is said that he is an enthusiast, who believes that he has been called by Providence to execute his imperial will. He has had the boldness to send a deputation to Vienna to be presented to the Emperor. It is not yet known how it was received."

STATE OF IRELAND.—The Irish journals are still filled with accounts of spreading starvation, meetings of unfed and unemployed labourers, and wholesale ejections. Famine is clutching its gaunt fingers closer and closer upon the wretched peasantry. Poverty is clamouring for work and bread. Property is asserting its legal rights, and driving poverty from the cabin to the ditch side. The time is ill chosen. Law can hardly be respected when it steps in to aggravate misery. The accounts of the Roscommon and Galway ejections were followed closely by those of Gurtmore; and Monday brought news of the unhousing of 150 families by the Marquis of Waterford. The work of destruction was achieved by the tenants' own hands. A premium of £2 per family induced them to dismantle their own hovels. One of them, questioned as to the "right" of the case, laughed at the notion of "right" being broached between an Irish landlord and an Irish cottier. That the Marquis of Waterford has acted with deliberate and conscious harshness all we know of him forbids us to believe. The agent, no doubt, had good reasons to urge in favour of the proceedings.—*Morning Chronicle*.

In Clare river a vessel, laden with flour, was last Wednesday boarded in open day by armed men, who kept possession of her for six hours, in the sight of several other vessels, during which time they removed at their leisure fifteen tons of her precious cargo.

EMIGRATION FROM IRELAND.—The *Tipperary Vindicator* says:—"Within our remembrance the tide of emigration has been seldom, if ever, so strong as at the present moment. From the ports of Cork, Waterford, Limerick, Dublin, Sligo, Galway, &c., hundreds of the population are quitting their native shores, determined to trust their fortunes to the protection of Providence in other and more favoured climes."

REFUSAL OF A CHURCH-RATE BY PROTECTIONIST LANDLORDS!—On Monday a vestry, which was attended by all the principal proprietors and holders of land in the parish of Northfleet, was held in the parish church, for the purpose of electing churchwardens for the ensuing year, for taking into consideration the expediency of giving enlarged accommodation for the congregation in the church, and for increasing the salary of the rate-collector and assistant-overseer, Mr. Higgins. The vicar, Mr. Keith, appealed to the vestry for a rate, but was opposed by Mr. Brenchley, of Wormbell-hall, who used the following ominous language:—

His own property, and that of every proprietor in the parish, was already sufficiently burdened for the support of the church; and now that the Government and the Legislature proposed to remove from the agricultural classes all protection, and at the same time to relieve the land only in some degree from the burdens that peculiarly pressed upon it, he should tell the rev. gentleman that the landowners would not consent to lay additional burdens on the land for the support of the church [cheers].

He proposed, as an amendment, that the rate be postponed, and his motion was carried by 55 to 28. Mr.

Brenchley said that his object, and that of the majority who voted with him, was to protect the poor from an oppressive rate, as well as their own properties from being further burdened for the church. They proposed to subscribe voluntarily to give the poor all necessary accommodation in the church. Would the vicar do the same? There was, however, no response to this appeal.

LORD AND LADY PALMERSTON dined with the King of the French on Easter Sunday, and had accepted invitations to dinner from each of the Ministers during their stay in Paris.

THE BRITISH ANTI-STATE-CHURCH ASSOCIATION, BRAINTREE.—A lecture was delivered at the Corn-exchange in this town, on Wednesday evening, the 8th inst., on the Principles and Objects of the above Association, by John Kingsley, Esq. The attendance was very numerous, and highly respectable. The chair was occupied by S. Courtauld, Esq. The lecturer entered into a brief statement of the history of the Association, then proceeded to obviate certain objections which were urged against the movement, most of which, especially when employed by the avowed advocates of Voluntaryism, were shown to be founded on partial and mistaken apprehensions of the means by which the Association sought to bring about the great object for which it was formed—the rescue of religion from all state control. The eloquent lecturer then directed his remarks, successively, to religious Episcopalians, to Nonconformists, and to the friends of civil liberty at large. The facts and arguments adduced were striking and conclusive, and the whole characterised by a spirit of moderation. We have reason to know that the result of the meeting is likely to prove highly satisfactory to the interests of the society.

GATHERCOLE v. MIAL.—We are requested to call attention to a public meeting on this subject advertised to take place at the British-schools, Stoke Newington, (T. S. Duncombe, Esq., M.P., in the chair), on Wednesday next.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.—The first public meeting of this society in Westminster, it will be seen by advertisement, is to be held at Dr. Archer's chapel, Oxendon-street, Haymarket, on Wednesday next, when a large gathering is expected. On the platform, we understand, there will be Drs. Archer, Campbell, and Thomas Price, Mr. Burnet, and others.

SOUTH-EASTERN RAILWAY.—On Monday the branch line of the South-Eastern Railway from Canterbury to Ramsgate was opened for the first time. This line is in continuation of the branch which was opened some months ago from Ashford to Canterbury, and will in a very short time be further extended to Margate. It is sixteen miles in length.

THE COMMISSIONERS FOR THE REDUCTION OF THE NATIONAL DEBT have given notice that £954,410 2s. 9d., being one-fourth of the surplus income for the year ended the 5th of January, will be applied to that purpose between the 7th of April and 5th of July, 1846.

PHONOGRAPHY.—The following summary of the progress made in the writing and printing reformation, during 1845, is submitted to the readers of the "Phonotypic Journal," and through them to the public, as affording conclusive evidence that deeds, not words, characterise the proceedings of phonographers in the important work which they have undertaken. While the members of the Phonetic Council have been directing their attention chiefly to the perfecting of the phonotypic alphabet, the members of the Phonographic Corresponding Society, and the public lecturers on phonography, have been in various ways disseminating a knowledge of the principles of phonetic writing, in the short-hand character. The number of lectures reported in the "Phonotypic Journal," in the course of the past year, is 272. At 136 of these lectures the number of the audience is given, the average being 197. Allowing the unreported audiences to have been but half as numerous, 40,000 persons have listened to an exposition of the principles of phonography and phonotypy. The number of persons who have gone through a course of lessons in phonography is 5,779. Seventeen societies have been organised for the more extensive diffusion of a knowledge of the art, among which may be mentioned those of Glasgow, Aberdeen, and Norwich. The number of ever-circulating phonographic magazines set on foot is 51; 413 members have joined the Corresponding Society; and 17 festivals and public meetings have been held by phonographers, in various cities and towns, the most important being those held at Birmingham, Brighton (Rowland Hill, Esq., President), Ipswich, Glasgow, and Aberdeen. The unrecorded intelligence of the spread of phonography, judging from the large sale of publications, cannot be less than 5,000 additional pupils. Two phonotypic founts exist in Paris, the fruits of individual enterprise; and in the United States, several lecturers and teachers of phonography are actively engaged in extending a knowledge of the art, in connexion with the Phonographic Institution founded by Messrs. Andrews and Boyle, of Boston. The sum of £195 has been subscribed to defray the expenses attendant on the introduction of phonotypy. With this sum a fount of long primer has been purchased, and there is a balance of £17 in hand towards paying for the matrices of a second fount.—*Phonotypic Journal*, Feb.

CORN MARKET. MARK LANE. THIS DAY.

	Wheat	Barley	Oats	Beans	Peas	Flour.
English	3190	2110	3320			
Scotch			660			
Irish			2930			
Foreign	16240	250				

No alteration in prices.

Terms for advertising in the *Nonconformist*.
For 7 lines....5s. 0d. | For 10 lines....6s. 0d.
For every additional line..... 4d.

* * All communications to the Editor should be addressed to the office, 3, Whitefriars-street, Fleet-street.

TO CORRESPONDENTS.

"A Citizen of the World" is hypercritical, and, in our judgment, unjust.

"A Baptist Minister." His communication is in the nature of an advertisement.

Other communications deferred for want of room.

The Nonconformist.

LONDON: WEDNESDAY, APRIL 15, 1846.

SUMMARY.

WEDNESDAY, April 15th, 1846! How can we pass over the anniversary of the *Nonconformist* without a passing notice? On Wednesday, April 14th, 1841, we issued our first number. Fear was present, but faith was predominant. Since then, how various has been our experience! Our object has uniformly been to note down, from week to week, what, according to our apprehension, was the undisguised truth. We expected, as a matter of course, to make many enemies by perseverance in this habit, and we anticipated, on the other hand, securing for ourselves, in the long run, the confidence of the public. In both respects events have, in some measure, justified our foresight. We have had to contend with frowning influences of no ordinary power. We have lived notwithstanding, and have secured for the *Nonconformist* a regard which, whilst it excites our gratitude, heightens our sense of responsibility. We enter this day upon our sixth year. The past encourages us to hope well for the future. The large majority of our readers are now well acquainted both with our principles and with our mode of dealing with them; and to their confidence, candour, and generosity, we cheerfully appeal for judgment in all our future efforts in the suit of Right versus Wrong.

Parliament has risen for a brief vacation. On Wednesday last the House of Commons adjourned until Friday next. Previously to its dispersion, a short conversation took place on the state of public business. Sir Robert Peel pleaded hard for a first reading, under protest, of his Irish Coercion Bill, with a view of getting forward with his free-trade measure. The Irish members very naturally responded with a request that the Minister would postpone coercion to corn. Their solicitations were thrown away. The Premier was inexorable. He has committed himself, and refuses to retreat. What bargain he has made with the Lords, if he has made any, we cannot pretend to know. Suffice it, that Government has decided to keep the country in suspense, at any cost, until the House of Commons has consented to entertain a bill which, whatever may be its design, will inflict upon the innocent the punishment due to the guilty.

The question is now ripe, What will the Lords do? and rumour answers, more confidently than heretofore, Mischief both to themselves and the public. We confess we are not without misgivings as to the future. Lord Stanley is reckless enough to lead forward his forces to a temporary triumph, even at the risk of speedy destruction. More than a temporary triumph the most sanguine of the Protectionists can hardly anticipate. Recent events must have impressed, even upon their unsusceptible minds, the impracticability of retaining the present restrictive system. If we may take the Earl of Essex as a fair exponent of their creed, they have already submitted to the conclusion that the days of protection are numbered. His lordship, at a meeting of the Watford Farmers' Club, held last week, delivered himself, without qualification, to this effect:—"That prop," said he, "on which you have been accustomed to lean for years past, and to consider as conducive to your success—that prop, I believe, is about to be removed—that broken reed, Protection, which you have been wont to depend upon, is about to be taken from you." His lordship intimated that, after a careful reconsideration of the whole question, uninfluenced by party bias, he had come to conclusions in favour of free trade. We have no doubt his conversion is but the type of many. But we have referred to his speech chiefly with a view to point out what, in the opinion of one well conversant with the sentiments of his brother peers, will be the certain issue of the present struggle. We earnestly trust he will not prove to have been mistaken.

The week has furnished a few items of election intelligence. There has been some stir at Bradford. It is well known that a large majority of the liberal electors have pledged themselves to support Mr. Busfield and Colonel Thompson at the next general election. Mr. Hardy, one of the sitting members, has evinced some disposition to resign, provided that the electors furnish a substitute in the person of Lord Ashley. We are happy, however, to report that the manoeuvre has not succeeded, the liberals of Bradford having determined to stand fast by their original engagement. We wonder what will be the next trick of party to keep Colonel Thompson out of Parliament? The Whig pocket-borough of Richmond, in Yorkshire, has returned Mr. Rich; and the Wigton election committee, to the surprise of all parties, have decided that Mr. Lindsay is duly elected,

thereby shutting another door of hope upon Mr. Gladstone, her Majesty's Secretary of State for the Colonies.

The opposition to the Charitable Trusts Bill is rapidly extending, as its insidious provisions become more generally known. The *Times* gives it up to the unsparing dissection of its correspondents, the *Daily News* is doing good service in exposing its despotic clauses, and the *Patriot* is not less active in the same cause. We have already endeavoured to make our readers acquainted with the *animus* of the bill, and its encroachments upon the rights of Dissenters; and have now only again to urge upon them the importance of availing themselves of all legitimate means within reach of opposing the measure. Private communications to individual members, and public petitions to the House of Lords, will do much to dispel all ignorance of the tendency and object of the measure, and induce the Government to withdraw it.

We give in another place, according to our promise, a full report of the speech of Serjeant Byles and the judgment of Baron Parke, in the case of *Gathercole v. Miall*. In justice to the former gentleman we are bound to observe that several of his quotations from legal authorities were omitted by the short-hand writer, a deficiency which we are unable to supply. In spite of this drawback, the speech, we are assured, will be read with interest. We have been obliged, in order to make room for the report, to set aside other articles of comment and intelligence.

We must despatch the remaining news in a sentence or two. Fresh illustrations of the ejection system have been produced upon the theatre of Ireland—painful but salutary warnings as to the main object to which the projected Curfew bill will be applied. The tidings from America are pacific; and Spain is upon the verge of another revolution, Narvaez having been dismissed office, and exiled the country.

EASTERTIDE.

EASTER—the half-way house between the opening and the close of the parliamentary session—the little-go of senatorial recreation—the peak of time from which the country is wont to see at one view the whole field of annual legislation, past and to come, and to familiarise itself with its present destiny—Easter is upon us, and yet all is uncertainty. The morning mists which hung about the higher ranges of ministerial policy, and which, no great while since, let through them increasing floods of light, giving promise of a glorious noon, have thickened afresh, so that the most skilful discerners of the signs of the times stand in doubt whether to expect a day of brilliant sunshine or of driving storms. The political climate of Great Britain, like the natural, is fickle, and its weather, both fair and foul, is governed by influences so hidden that few can detect them—so variable that none can calculate upon them. Innumerable eddies, originated one scarcely knows how, disturb the broad current of public opinion. The wisdom and the whims of individual statesmen—the secret intrigues of small but powerful cliques—the complicated and ever-changing interests of party—the stress, here and there, of out-door agitation—the irresistible rush of unforeseen events—patronage, promises, family feuds, alliances, and expectations—all do something towards determining the actual state of national affairs. Who amongst us can so discriminate, estimate, combine, and sum up the agency and force of these subtle and evasive elements, as in a time like this, to pronounce positively what will be the future?

Easter is upon us, and nothing done! A session, commenced earlier than usual, and having already outgrown the most vigorous half of its days, has, as yet, brought nothing worth mentioning to the birth. The great projects of three months back are projects still—the whirl of words of which they have been centres, having deposited around them, hitherto, no complete and organised formation—the chaos of debate having arranged itself into no ultimate law. To all practical purposes we are nowhere—we have realised nothing. We are still, even thus late, in the region of dreams and visions—and it remains an undecided question whether we are presently to wake up to bitter disappointment or to certain bliss. Meanwhile, however, healthful activity is suspended. Commerce, with hands clasped listlessly beneath its skirts, stands looking towards the horizon for some sure indication of the future. Trade, impatient of suspense, yet fearful of committing itself by some irretrievable step, shogs up and down uneasily, as if anxious to find out some middle term between motion and rest. Agriculture, sorely puzzled, confines itself to routine operations. Even agitation is dumb with expectancy. All interests suffer from languor—all are enervated by the unsettledness of our national prospects. Easter brings holidays, but no relief.

We look back upon the past—and we wonder wherefore we are where we are. The business of the session opened auspiciously. Statesmanship, arrayed for once in the robes of political virtue, seized the first available moment for confessing former errors, enounced noble principles with a noble pride, took its position with an air of conscious integrity, developed its plans, and sent tingling through the veins of the whole empire a feeling of confident hope and grateful satisfaction. The people grudged not the twelve nights' debate, ending, as it did, in a triumphant division. All went on smoothly, if slowly. Faith stood its ground, and patience kept it company. One by one the stages of legislative gestation were happily got over—and the dim outlines of the end might, in fancy at least, be traced. In an evil hour, Sir Robert

Peel, not yet assured of the omnipotence of right, and wistful, perhaps, to help on a good cause by questionable means, to propitiate frowning lords, and smooth the way for his free-trade measure, crossed it with the Irish Coercion Bill. From that moment, all has gone wrong with him. His Corn Importation Bill cannot get into committee. Adjourned debates, episodic discussions of all sorts and sizes, counts-out of the House, disunited and disheartened friends, foes emboldened to do their worst—these are the sad consequences of one false and tricky step. And now, here we are in the middle of Easter, and can see no further before us than at the commencement of the session.

Such is a bird's-eye view of the past, as it lies outspread before us from the summits of Eastertide. The future, as we have said, is still overhung with doubt. But the wind of common rumour sighs moaningly, boding mischief. It may be nothing, but we like not the sound of it. Delay, to the protectionists, is, to a certain extent, success. Minds paralysed by the first announcement of ministerial policy are recovering tone. What seemed at first impossible of resistance, surveyed at leisure, loses much of its formidable appearance. Time enough has elapsed for fear to give birth to hatred—and hatred, when full grown, is reckless of consequences. To have succeeded in deferring free-trade, may well be thought to indicate the power of defeating free-trade. Men on the point of abandoning an attempt to remove a heavy weight, are easily brought to the highest determination of effort by seeing it lifted even but an inch. Meanwhile, the season is advancing—some guess may ere long be made as to the character of the coming harvest—the people have not bristled up in indignant ire—famine, however grimly it may glare upon Ireland, has not yet seized upon its prey. Peel's measure, once passed, closes the door of retreat—dallied with, leaves open all sorts of chances—rejected at last—aye! there's the rub! What then? Perhaps, a compromise,—perhaps a more decisive overthrow. Well, "faint heart never won fair lady." Were it not just as well to risk the future, and ensure the present? Such thoughts as these the Lords have had time to pass before them in leisurely review. They are, in heart, protectionists almost to a man. Reason may have convinced some—the Duke may have persuaded others—not a few may be unable to shake off their fears—the majority, if we mistake not, have wound up their courage to the point of mischief—and, if they continue in their present mind, are powerful enough to do it. At the best, we have no guarantee for the future.

And what special moral does Easter bring with it, in this present year 1846? This—that the predilections of the middle classes for privilege as contradistinguished from justice—their childish veneration for class, and their distrust of the people—their willing forgetfulness that

"The rank is but the guinea's stamp,
The man's the gowd for a' that—"

have entailed upon them the punishment richly merited by their partiality. The power which their prejudices nourish generates the mists which overshadow their prospects. Reform stands still because exclusive institutions must be sustained. Trade languishes because lords must glitter. The millions suffer that the few may shine more brightly. If we mistake not, the appendix to this present Easter will open many eyes. Facts are, in the long run, too strong for sentiments—and when the Lords have rejected or mutilated the Corn Importation bill, public opinion may perchance inquire, whether there exist any good and sufficient reasons why an enlightened people should not govern themselves, without the intervention of patrician dictators.

THE NORMAL SCHOOL AT BRECON.

Among our advertisements this day, will be found an appeal from the committee of the Normal School, recently established at Brecon, in South Wales, to which we would especially call the attention of our readers. We rejoice unfeignedly to witness the energy and spirit with which the great question of education has been taken up by the Welsh people. Already have they furnished a noble and inspiring example of the vigour and elasticity possessed by the great principle of Christian voluntarism, in the provision they have made (more ample, perhaps, in proportion to the population, than in any province of the empire), of the means of spiritual instruction for themselves and their posterity. To see a people like the Welsh, while sunk in deep poverty, under the frown of a dominant establishment, and receiving little succour or sympathy from the wealthy and powerful around them, covering their beautiful country with nearly two thousand chapels within a century, with no aid or inducement but such as were supplied by the spontaneous impulses of Christian duty and love,—this surely is a spectacle full of significance and encouragement to those who deny, not only the right but the necessity of all state patronage or compulsion for the religious culture and consolation of mankind. We have no doubt that the same energetic principle which provided chapels will also provide schools. And in fact, this, in the altered condition of society, which is rapidly growing up in Wales, is becoming an urgent and indispensable need. The school is essential to the support of the chapel. The religion of

the Welsh, in accordance with the national character, has been earnest, impetuous, and glowing.

The people must be educated, not only if they are to be rescued from the manifold evils of ignorance, and to keep pace with other parts of the country in the race of civilisation and improvement, but if the fruits of the great moral revolution effected there within the last century are to be saved from prematurely withering away. The question now is, Who is to do it? There can be little doubt that the Government of this country has not finally abandoned the desire and intention to interfere in the education of the people. Compelled by that most earnest and vigorous demonstration of popular feeling, which spoiled the Factories' Bill, to retreat for awhile from the position they had assumed, they are now "biding their time," and watching with vigilant scrutiny how far the Dissenters of England are making good their own boast, that, in regard to the education of the people, they could show the Government "a more excellent way." And it is to be feared, that when they venture, after this temporary forbearance, to ask the question, What have you done to accomplish the work which you forbade us to undertake? the reply will not be such as shall entitle us to assume that earnest and confident tone which the value of the principle for which we contend would not only warrant but demand. A pretty significant intimation has been already given, that, as respects Wales, it will not be long before such a question will have to be seriously answered. Sir James Graham, in his speech on Mr. Williams' motion, announced the intention of Government to send inspectors, or commissioners, immediately into Wales, to inquire into the state of education, not, we may rest assured, without some ultimate purpose of legislative interference in the matter. We greatly rejoice, therefore, that the Welsh Dissenters had commenced their educational movement before, and had determined, as a thing of paramount preliminary importance, by the establishment of a normal school for the special use of the Principality, to provide for their countrymen a race of teachers competent for the task, instructed and disciplined in the best methods of instruction, but with their national sympathy and enthusiasm strong and undiluted. This is the right way to go to work. Without an improved education for the teachers, the people cannot be educated. There is no evil more loudly crying for a remedy amongst us than this—the low character and qualification of the educator. The Welsh Committee seem to have applied themselves in earnest to this matter. But they want aid. The expenses of such an institution are heavy, and, as they are anxious to reserve, as much as possible, the native resources for the great demand which will be made upon them for the erection and support of local schools, they turn to the friends of education in England for succour and aid. We earnestly trust they will not turn in vain. To their honour it should be known that, while struggling with the many difficulties of their position, they firmly declined an overture, voluntarily and respectfully made, on behalf of the Government, to aid them out of the public funds. Let not this consistent adherence to principle in the face of great temptation go without its reward.

PETER STILL, THE BARD OF BUCHAN.—This son of genius must be personally known to many of our readers, and we need not repeat his eventful story. His writings, which have now been a considerable time before the public, and which have been extensively circulated in the counties of Aberdeen and Banff, indicate a singular degree of taste, and will bear a comparison with much of the best that has been produced by the "unlettered muse." Like most poets, Mr. Still has been unfortunate, and has struggled manfully in adversity. We are, however, glad to announce that his prospects are beginning to brighten. Through the considerate kindness of the Earl of Aberdeen, the poet is to be furnished with a croft in his native district of Buchan, and a subscription list has been opened in London to raise a sum sufficient to cover the outlay on taking possession to purchase stock and plenishing and to secure the payment of a small rental for the first few years. The subscription list is headed by the handsome donation of £30 from the Literary Fund, and the Earl of Aberdeen, Sir James Clarke, Dr. John Forbes, Mr. Gordon of Knockespock, Peter Morrison, Esq., and the Rev. Principal Jack, &c. &c., are among the contributors, and Dr. Forbes has kindly consented to act as Treasurer.—*Banffshire Journal*. [It will perhaps be recollected that we reviewed Mr. Still's poetical effusions in a latter number of the *Nonconformist*.]

DEATH PUNISHMENTS.—The following statistics of executions and murders in Belgium, show the effect of substituting life-long imprisonment for death:—

	Executions.	Murders.
In 19 years ending 1814	533	399 or 21 per annum.
In 15 years ending 1829	71	141 or 8 per annum.
In 5 years ending 1834	none	30 or 4 per annum.

THE OREGON QUESTION.—The *Liverpool Mercury* of Friday announces that a new proposal for the settlement of the Oregon question was despatched by the Cambrian on the previous Saturday, ensuring effectually the preservation of peace.

THE ANTI-CORN-LAW LEAGUE has addressed a letter to the bench of bishops, advising them to vote for total and immediate repeal.—*Church and State Gazette*.

THE CHARITABLE TRUSTS BILL: COURTING DEFEAT.

(From the *Spectator*.)

Sir Robert Peel's colleagues in the Upper House appear to amuse themselves by adding to his difficulties. While he is fighting the cross-grained Protectionists to carry his Corn and Customs Bills, they throw down upon him the net of the Irish "Assassination" Bill; and had it not been for Lord Brougham's interference, Lord Lyndhurst would have tried to toss the Charitable Trusts Bill after it. And the Chancellor has pledged himself that he will not be much longer balked of his purpose, "that he must press the second reading immediately after the holidays."

With the solitary exception of the Dissenters, the parties who have been the most active in their opposition to this bill are those who would suffer the least by it. The great companies of the City may rest assured they are too high game for the commissioners to fly at; they would be taxed their £100 per annum towards the salaries and travelling expenses of the commission, and therewith an end. The home and foreign religious societies, the literary and artists' funds, and other charities of that class, would also escape interference at the expense of being similarly mulcted. The universities are specially exempted from the operation of the bill; and the provision that the commissioners can only act with the consent of the bishop of the diocese, when there is no special visitor, in the case of all charities which have for the last twenty-five years been "deemed" to be in connexion with the Established Church, effectually precludes them from meddling wherever the church is concerned.

The main argument of the supporters of the bill is, that it is required to secure the due administration of small charities. Most of the adversaries of the measure above enumerated have been ready enough to declare that a legitimate object, and to protest that, if restricted to the clauses which relate to the small charities, it would meet with their approbation. Nobody seems to have taken the trouble to examine how the law would be likely to work in respect to the small charities. The inconsiderate readiness with which they are on all hands yielded up to the will of the framers of the Charitable Trusts Bill, furnishes additional proof of the necessity there is to place this unfriended class of charities under some efficient protection and control.

That Lord Lyndhurst's bill is ill-adapted to improve the administration of this class of charitable trusts, may be easily shown. It appears from the analytical digest of the twenty-seven reports of the Commissioners of Charities that there are no fewer than forty thousand, each yielding annually less than £100, and therefore proposed to be subjected to the summary jurisdiction of the Commissioners of Charities. These trusts are scattered through almost every parish of England and Wales: their average value does not exceed £30 per annum; six thousand of them are under £3 per annum; and the annual revenue of three thousand five hundred varies from 20s. to 1s. A commission of three gentlemen resident in London, with two inspectors and an establishment of clerks and messengers, is not competent to the judicious application of such small sums over so wide a surface. These small charities have been ill-administered because they are individually of such trifling amount that no interest is taken in them. The remedy for this would be to concentrate so many of them as would make up an annual aggregate of some consequence under one management, and to give publicity to the proceedings. But under the Commission, the 1s. and 20s. charities will still be managed by separate trusts; the administrators will be subject to the inspection of the Commission alone; they are so numerous, and live so widely apart, that the surveillance of the Commissioners will be in a great measure nominal; and, lastly, no provision is made to render the Commissioners responsible for the due discharge of their duties. The Commission is likely to be a costly instrument. All the small charities are to be taxed threepence in the pound of their net annual revenue (the 1s. and 20s. ones as well as the rest) towards the salaries and travelling expenses, &c., of the Board; and all other charities whatever, three-halfpence per pound, or a maximum sum of £100 per annum. And as this is not expected to yield enough, a clause in the bill provides that the deficit shall be payable out of the Consolidated Fund. Enough has been said to show that this expensive establishment—supported in a great measure by funds which belong to the poor—will be of no earthly use.

The provisions of the bill which relate to the large charities seem to have been framed with a view to provoke opposition. For example, the commissioners are authorised and instructed to oblige the great companies of the metropolis to deposit in their office attested copies of all the deeds constituting innumerable small charities intrusted to their management, and to exact annual accounts of the special application of each. This is quite unnecessary. The commissioners appointed to inquire into charities have ascertained the amount of the sums intrusted to each company for charitable purposes. All that is necessary is, that each company should publish an annual statement, showing that it has judiciously and legally expended in charity the full amount of the charities intrusted to its disposal. The expense of more complicated accounts, of registering attested copies of so many deeds, is uncalled for; while the publication of the deeds might expose the bodies to vexatious and costly lawsuits. The provocation given to the Dissenters by the bill is still greater and more wanton. The Dissenters deny that the state has any right to interfere with the religious or other tuition afforded in their schools and chapels, yet the bill gives the commissioners power, under certain circumstances, to displace teachers, and even to alter the scheme of education. The forty-third clause of the bill authorises them to enforce such orders by a summary process in Chancery, that may seriously compromise personal liberty.

Such a measure could not fail to provoke active opposition. It cannot rectify the acknowledged abuses it professes to guard against. Will Lord Lyndhurst, with the advantages of holiday leisure for reflection, persist in exposing himself to the shame and his colleagues to the weakening influence of a minor defeat for such a bill?

APPALLING ACCIDENT.—A short time since, as one of the up-coaches was proceeding on its way from the village of Woolhampton, the progress of the vehicle was impeded, when a considerable distance from the latter place, by one of the wheels becoming clogged; and on stopping the horses, the coachman and passengers were horrified by observing the body of a boy twisted round the spokes. After ineffectual efforts to release him, a messenger was dispatched for the village blacksmith to take off the wheel, which was done, and the body extricated in about twenty minutes. Astonishing to relate, the boy is still alive. The accident is supposed to have occurred from the reprehensible practice amongst boys of running after and climbing up behind the coaches.—*Berkshire Chronicle*.

THE MIRROR OF PARLIAMENT.

INDIAN CORN AND DISTRESS IN IRELAND.

During the morning sitting of the House of Commons on Wednesday there was a brief discussion on the state of public business in connexion with the increasing scarcity of food in Ireland.

Sir JAMES GRAHAM said, that as frequent attempts had recently been made to discredit the fact that scarcity in Ireland is progressing, he would lay on the table the report of the Scarcity Commissioners for March; and when the particulars were printed, it would be seen that distress in that country had not only been progressive, but that there is every probability of its continuing to increase.

Mr. M'CARTHY remarked, that on the day in which the distribution of Indian corn had taken place at Cork, a great and beneficial fall in the price of potatoes had been the consequence.

Sir JAMES GRAHAM was happy to confirm that statement: in several instances the sale and distribution of Indian maize had an immediate and a most salutary effect on the price of articles the first necessities of life.

Sir ROBERT PEEL wished to be excused for taking that opportunity of mentioning a subject of immense importance:—

I believe that a great revolution is taking place in Ireland by the introduction of meal made of Indian corn; and that there has been created a new taste for a better and more generous description of food. We find, from the example of workmen on railways, who are subsisting for the first time on an article of produce on which they have never before been accustomed to live, that they are able to work much longer, and are much better, than when they subsisted on that watery food the potato. Notwithstanding the prejudices which have existed against this meal, but which are in the course of removal, there is an immense demand for the publication pointing out the way in which the meal can be cooked and dressed in the most approved manner in Ireland. Indian corn, however, is now admitted by a sort of sufferance under an order of the Treasury. What is wanted is the decision of Parliament. It would, Sir, give increased confidence to the importers if the law were settled, and if those engaged in those speculations in the United States could have the guarantee of an act of Parliament instead of an order of the Treasury.

He wished the House to bear in mind that a heavy duty was still levied on foreign wheat, oats, and barley. He believed that considerable quantities of oatmeal would be imported from foreign countries if it were known for certain that it could be brought in at a duty of 1s. At present there is no Treasury order except for Indian corn and buckwheat. He hoped the returns now submitted, showing the scarcity of food, would be carefully considered by the Irish members:—

If those honourable gentlemen could reconcile it with their sense of public duty—under any protest as to future opposition on any stage to the Irish Assassination Bill—if they could allow the decision of this House to be taken on the first reading of the Coercion Bill, and then proceed with the Corn Bill, they would confer a great benefit on many districts even of their own country. I do not wish to provoke any discussion. I speak, after reading these reports, under the strong impression of the distress existing in many districts of Ireland; and I only ask honourable members to read these reports, and then to form their own decision.

Mr. HAWES joined in this appeal. He was equally opposed with the Irish members to the passing of the Coercion Bill; but he earnestly requested them to consider whether they could not allow the debate on the first reading to be shortened.

Mr. SMITH O'BRIEN said he could not answer the appeal to the members for Irish constituencies; and he should not feel authorised to do so even if he were disposed. It is in the power of the Government to postpone, if they please, the adjourned debate over Friday next, and thus enable the House to pronounce finally on the Corn Bill. After that decision, the Minister could resume with perfect good temper the discussion on the Irish Coercion Bill.

Mr. FINCH thought the statement of Sir Robert Peel threw an imputation on Members on both sides of the House, and was made on the presumption that the corn-bill was likely to pass; whereas that was very doubtful, and it was more likely that it would not. He agreed with Mr. Smith O'Brien in thinking that the best course would be to bring in a bill for the purpose of liberating Indian corn, and any quantity of wheat which the necessities of the season required.

Sir R. PEEL said that Mr. Finch had misunderstood him. He threw out no imputation against any Members, on any side:—

If the belief of the hon. gentleman be correct, and the corn-bill is to be defeated, depend upon it, it will be infinitely better that the decision of the Legislature should be known at once. I never inferred that the corn-bill is certain of success; I said nothing of the kind: but even if the hon. gentleman's impressions be correct, he must see that the sooner the determination of the legislature upon such a subject shall be known, the better it will be for all parties in the country.

Mr. T. DUNCOMBE and Mr. P. SCROPE said, that the responsibility of any delay in proceeding with the corn measure rested with the Government.

Sir R. PEEL repeated, more emphatically than before, the course he intended to pursue:—

In order that there may be no misunderstanding, I beg to state, that I propose in the first instance to proceed with the debate on the first reading of the Coercion bill. When that bill has been read a first time, it is our intention to proceed immediately with the corn-bill; and not to bring forward any other business, of any kind whatever, till the sense of the House has been definitively taken upon that measure.

The House then adjourned until the 17th instant.

MISCELLANEOUS.

BUILDING SOCIETIES.—In reply to a question on Wednesday by Mr. EWART, Sir JAMES GRAHAM said that the Government did not intend to exempt Building Societies from the expense of taking conveyances of land.

WIGAN ELECTION PETITION.—The Committee met on Tuesday, and after hearing evidence, decided that Mr. Lindsay was duly elected.

RAILWAY LEGISLATION.—On Wednesday Sir R. PEEL, in answer to a question from Mr. Labouchere, assured him that no time would be lost by the Board of Trade in preparing the legislative measure necessary to give effect to the general views on the subject of railroads, which he had opened to the house the other evening. He was inclined to think that the best course which could be taken would be for the Board of Trade to notify to the heads of companies that the opinions of the majority of the holders of their shares against any further proceedings upon any bill which they might have introduced would be sufficient to prevent legislation upon it.

POLITICAL RUMOURS.—On dit that Lord Palmerston's trip to Paris has a higher aim than Easter holiday-making: contemplating the speedy return of the Whigs to Whitehall and Downing-street, including his own to the Foreign office, he is anxious to smooth down difficulties that lie in the way from the hostile feelings of some eminent men in France. He is understood to have new lights on the events and policy of 1840; and with his old foe, M. Thiers, he is already quite "hand and glove." But a still greater power than M. Thiers remains to be propitiated—King Louis Philippe himself: and the hardly credible story runs, that in this case Lord Brougham has undertaken to negotiate the peace! On dit that there is more than punctilio in Peel's obstinate adherence to usage in regard to the first reading of the Irish "Assassination" Bill; namely, a pledge, the forfeiture of which would greatly diminish the chances of success for his Corn Bill in the House of Lords.—*Spectator*.

On Monday week, the sum of £3,000 was subscribed at Birmingham, towards the "Quarter of a Million League Fund."

CORN-RENTS will soon likely become the method of paying the rents of arable farms. It is the case already on some of the properties in this county; and we understand that the Honourable Mrs. Stuart Mackenzie, of Seaford, has proposed to her tenantry to receive so much corn per acre at the fair price, on an average of three years for existing leases; and on new leases at the prices as annually struck for these kinds of grain respectively.—*Ross-shire Advertiser*.

THE EARL OF ESSEX AND FREE-TRADE.—The first annual meeting of the Watford Farmers' Club was held on Tuesday, and was very numerously attended by the landlords and tenant-farmers of the district. After the routine business an animated discussion took place relative to tenants' rights, which terminated in the adoption of a resolution to the effect that the tenant-farmer is entitled to receive from the landlord, upon quitting a farm, full compensation for any capital expended in improvements. The most interesting feature of the day's proceedings was the speech in which the Earl of Essex announced his deliberate adhesion to free-trade principles and policy, indicated the consequences to be anticipated from their practical adoption, and spirited up his agricultural auditors to the new exertions necessitated by the approaching cessation of all legislative favouritism. After alluding to a not distant occasion on which he had publicly expressed himself favourable to agricultural protection, he confesses, with a most honourable frankness, that he had, at that period, "taken but little interest in the subject, and adopted the opinions of those among whom he was classed." Recent events have, however, by investing his lordship's opinions with a distinctive individual importance and a graver responsibility, impelled him to a reconsideration of the subject; and the result is, a complete and decided relinquishment of the false principles that had received the hasty and careless assent of an unexercised mind. He says:—

I continued to maintain those opinions until I saw that the question was coming to a crisis, and then I found, after deep consideration and strict inquiry, that those opinions were erroneous. I saw that the crisis would shortly arrive when, in the House of Lords, I should be called upon to give a vote upon this question; and I then felt that my preconceived opinions, however honest they might have been, were not sufficient grounds on which to give a vote on this deeply important subject. I felt that, as a member of the House of Lords, I was bound to reconsider the question—as an honest man to give an unbiassed vote, and therefore to devote the same attention and give the same good consideration to every argument and statement made on one side of the question as, I am ashamed to say, I had hitherto given only to those on the other. The result was, that I came to the conclusion that the fears which are entertained on this subject will prove erroneous.

MILITARY LEGISLATORS.—In the House of Commons there are two admirals, one general, one lieutenant-general, seven major-generals, twenty-two colonels, thirty-two lieutenant-colonels, seven majors, sixty-seven captains, of the army and navy, twelve lieutenants, and two cornets.

THE WORKING CLASSES AND THE PENNY POSTAGE.—It is a singularly interesting fact, that since the reduction of the inland postage to the uniform rate of 1d. per half ounce, &c., in the poorer districts, such as St. Giles's, Stepney, Saffron-hill, and other neighbourhoods where the working and labouring classes chiefly reside, the number of letters, delivered both by the General and London District postmen, has increased in a far greater degree than in the City and at the West-end of the metropolis. As it is consistent to infer, that the "outward" letters have increased in a similar ratio, each letter calling forth a reply, it is fair to conclude, that the main feature of the success of the penny postage is attributable to the "pence" of the industrial population. The full measure of its beneficial result as a moral agent amongst the above classes it is not possible even roughly to estimate.—*Globe*.

THE VICTORIES IN INDIA.—Sir Henry Hardinge has been created Viscount Hardinge, of King's Newton, in the county of Derby; and Sir Hugh Gough has received the title of Baron Gough, of Chinkeangfoo, in China, and of Maharajpore and Sutlej in the East Indies; and Sir Henry Smith created a baronet. The next step will be an application to the House of Commons for pensions commensurate to the dignities—the custom being for the executive first to create the necessity, and then go through the form of asking the assent and aid of the Legislature.

FOREIGN INTELLIGENCE.

AMERICA.

By the packet ship Independence, which arrived at Liverpool on Thursday, New York papers to the 9th of March have been received. Intelligence reaching to the 18th of March has also been received *via* Havre; but the accounts are unconnected, a gap of five or six days requiring to be made up. As matters stand, the intelligence from Washington is brought to the 7th and to the 16th of March.

The accounts previously received from Washington narrated the progress of the Oregon discussion in the Senate to the 3rd of March; and it was mentioned that, on the following day, Mr. Heywood would address the House, and, from his intimacy with Mr. Polk, it was expected that he would indicate the views of the President on the subject of a compromise. The hope appears not to have been disappointed. Mr. Heywood's address commenced on the 4th, and occupied part of the following day; and, although he did not avow himself the accredited expounder of the President's views, his speech mainly consisted of a defence of the President's position, showing that he had purposely kept the door of compromise open, and that he was bound to act upon the principle of compromise the moment Great Britain made the advance. Mr. Heywood avowed his adherence to the same policy, declaring in the course of his speech that "the States should not demand the whole of the Oregon, even if it could be obtained without a war."

An attempt was made by Mr. Hannegan and Mr. Allen to ascertain from Mr. Heywood whether he was authorised, directly or indirectly, by the President, to state that he was desirous to settle the question upon the basis of 49 degrees. Mr. Heywood disputed the right of any senator to catechise him, and refused to answer.

Mr. Hannegan delivered a speech sufficiently outrageous: for example:—

If the President did desert the 54 degrees 40 minutes standard, he would become a traitor to his faith, and would meet with an infamy so profound, a damnation so deep, that the resurrection-trumpet would not wake him! . . . If the President was in the position in which the senator from North Carolina had placed him, then had he spoken the words of falsehood with the tongue of a serpent.

From the close of this day's proceedings to about the 15th or 16th of March there are no accounts. Under these dates, however, some particulars of importance are given. Mr. Calhoun had spoken powerfully on the side of peace. So great was the anxiety to hear him that the galleries were filled three hours before the meeting of the Senate; many of the auditors from considerable distances. The following is a summary of his speech:—

Mr. Calhoun, with a short and concise preface, entered into an examination of the expediency of the notice. From the recommendations of the President, it was thought, at the beginning of the session, that the notice would lead to a series of measures resulting in war. Since that time the phase of affairs had materially changed. There was no more an idea entertained now of war than that our title was "clear and unquestionable" to the whole territory of Oregon. He opposed, notwithstanding, the unequivocal notice. He was opposed, also, to the equivocal resolutions of the House; and, if he should advocate the notice in any shape, it would be in the form of the senator from Georgia (Mr. Colquitt), embracing a recommendation for the settlement of the controversy by "compromise." There were two alternatives of settlement—war or a "compromise." In every point of view the latter was the preferable mode. War would involve us in an inextricable national debt, lead to the establishment of a rotten paper system, concentrate all the powers of the states into a federal government, and terminate in a central military despotism. Peace would give momentum to the great work of progress; it would extend our commerce; it would increase our internal wealth; it would erect our roads and canals; it would relieve the states; it would extend our borders; it would preserve us Oregon; it would establish a beneficial fraternity of interest between the two great nations upon whose exertions the civilisation of the world mainly depends—the United States and Great Britain. Mr. Calhoun regretted the impatience of the senators of the west; but he felt assured that they themselves were, perhaps, beginning to think that our title to the whole territory was not so clear and unquestionable as they had at first imagined, and war was not the pastime of an hour. He earnestly desired a speedy adjustment by compromise; because, among other measures, the settlement of our controversy with Mexico depended upon the adjustment or non-adjustment of the conflicting claims to Oregon between us and Great Britain. In the event of war upon this question, Mexico would at once act upon the offensive; and by Mexico on the south, under the discipline of British officers, and by British steamers along the seaboard, the Canadians on the north, a British fleet upon the lakes, and the Indians on the west, we should be enfiladed on every side.

The Union, a paper understood to be the organ of Mr. Polk, unreservedly denies Mr. Heywood's authority, and speaks of the President as still adhering to the policy of occupying the disputed territory, with military protection for the settlers, and so forth.

A rumour prevailed at New York that Mr. Buchanan was about to retire from office, but it was not believed.

Much property had been destroyed by the sudden rising of the rivers Merrimac, Susquehanna, Delaware, and some others, which occurred about the 15th of March.

TAHITI.

The whaler L'Harmonie, which reached Havre on Monday, brings despatches from Tahiti (Papeete) to the 16th of December. Their contents have not transpired, but the *Journal du Havre* says—"We are informed that they are by no means satisfactory for the future prospects of the protectorate of France." There was a complaint that the Collingwood had refused to salute the French flag on returning to Papeete, where she had before done so when commanded, and it required a formal injunction on the part of the French authorities before the English vessel would comply. The Collingwood then left to go to the Leeward Isles, where Queen Pomare is; and it is asserted that, after her departure, proclamations were discovered, urging the natives to continue their hostilities to the French. L'Uranie, a sixty-gun frigate, was to be sent after the

Collingwood to watch her motions. "Thus," concludes the *Journal du Havre*, "we have a continuation of the precarious state of the Protectorate, of the hostilities of the natives, and a renewal of English intrigues. This is the substance of the information brought by L'Harmonie."

The *Courrier Français* has the following:—"It is confidently stated, that Governor Bruat has addressed to the Minister of Marine a letter, in the form of a secret report, in which he imputes to the English the gravest acts. He declares that it is impossible to do anything at Tahiti as long as the Protestant missionaries inhabit the country. He has not the means of thwarting intrigues, which assume every kind of shape, and reappear at every turn. Queen Pomare has taken up her abode in one of the Windward Islands, and holds there a sort of court. Two missionaries, Mr. John Knatch and Mr. Adam Rowe, and a native chief, entirely devoted to the English, form her Privy Council. A printing-office is established in a cottage neighbouring to her residence, and there are fabricated, without ceasing, proclamations destined to stir up the population against France. All these acts are so flagrant, that M. Bruat declares, that he cannot remain with honour at his post if measures be not taken to put down so great a scandal. It is even said, that the brave Governor, now too well edified relative to the energy and patriotism of M. Guizot, solicits his *congé* and permission to return to France."

THE PEACE MOVEMENT.—A public meeting of the Bristol Anti-war Association was held at Castle-green chapel, on Wednesday evening last. The chair was taken by Robert Norris, Esq., who opened the business of the evening in a speech of some length, contending that, if Christians exerted themselves with becoming energy, war would soon be banished from the civilised world. The Rev. W. Lucy moved a resolution to the effect that all war, offensive and defensive, were forbidden in the New Testament. H. C. Howells, Esq., seconded the resolution, treating as monstrous the idea of Christians asking God to help them to slaughter their fellow-creatures, and thanking him for having been victorious over them. Robert Charleton, Esq., moved an address to the legislators and people of the United States of North America. The address was carried unanimously.—An address for the promotion of friendly feelings between England and America has been sent to Cincinnati and the state of Ohio from Southampton. It is signed by the principal merchants, tradesmen, and inhabitants of the town.—The inhabitants of Rochdale have sent a friendly address to the citizens of Boston, U. S. In an accompanying letter from the committee of the Rochdale Peace Society to the committee of the Peace Society in Boston, signed by George Ashboard, Jacob Bright, &c., it is stated:—"Nine of the ministers in town have likewise agreed to preach sermons on the peace question, the first of which is to be delivered on the 5th instant, by William F. Burchell, the minister who kindly furnished the address."—Speaking of the New York address, the *Journal of Commerce* says:—"The address to the friends of peace in the United Kingdom, which follows, was placed in the great room of the Merchants' Exchange, New York, and received the signatures of several hundred persons, chiefly merchants, including a great number of most respectable houses. During change hours the signing was incessant; and had there been more time, there would have been more signatures. The readiness, not to say enthusiasm, with which gentlemen of all parties and creeds came forward to append their names, was the best evidence that could be afforded of the friendly feeling that prevails towards Great Britain, and the desire everywhere felt, that the pending controversy may be peacefully adjusted."—A meeting was held at the Athenæum, Exeter, on Wednesday night, in order to adopt a friendly address to our transatlantic brethren, deprecating the apprehended war. The room was filled as the evening advanced, though at the commencement the assembly was rather scanty. Mr. John Dymond occupied the chair, and the meeting was addressed by Messrs. Bristowe, Bishop, and Rashdale, ministers, and Messrs. Fox, Davy, and Holywell. An address to the inhabitants of Cincinnati and of the United States generally was agreed to.

SERIOUS ACCIDENT ON THE EASTERN COUNTIES RAILWAY.—On Monday afternoon an accident, attended with a great destruction of property, and serious injuries to one or two persons, occurred upon the Eastern Counties Railway, between the Edmonton and Ponder's End stations. Shortly after passing the station at Edmonton, the passengers were alarmed at the unusual oscillation of the carriages, and about a mile further it became apparent that something wrong had happened, by the gravel being thrown up in great quantities, and heavy substances striking the bottom of the carriages. The front engine had by some means got off the metal, and before the steam could be shut off the other engine was also dragged off the line, and the whole train was being propelled over the gravel road, when the connecting shackle was snapped asunder, and fourteen of the carriages were thrown with great violence off the line, and the metal tramways on the off side were ploughed up and sent after the carriages. The carriages, upon gaining the extreme edge of the down line, toppled over, and fell into a ditch at the bottom of the embankment. Previous to falling, the train was turned completely round. There were fourteen horses in the stalls at the time of the accident, all private hacks belonging to gentlemen on their way to Newmarket, but they were not racers. The passengers all escaped uninjured; which appears to every person who has since witnessed the wreck, truly miraculous. Several of the horses were killed. One of the guards fell with his head against one of the electric telegraph posts, and was so seriously injured that it was believed he could not survive many hours. He is, however, going on favourably. Several of the company's servants were severely bruised and shaken, but none of them fatally injured. It is believed that a young man, a groom, had charge of two horses in the stall-box; if such was the case, he must have perished. The accident is supposed to have been caused by the second engine having run off the rail.

EXPULSION OF THE BAPTIST MISSIONARIES FROM FERNANDO PO.

(From the Norfolk News.)

The following letter, addressed to the Rev. William Brock, by our esteemed fellow-citizen, the Rev. William Newbegin, missionary to Western Africa, will be read with much interest. No part of the missionary field has attracted of late so much attention as Western Africa, and the most encouraging success has attended the first efforts of our missionaries there. The coast being unhealthy for Europeans, the missionaries had stationed themselves at Fernando Po, whence they were enabled, by means of a small steamer, to reach the shore of Africa. The importance of the mission station to Fernando Po itself, may be inferred from the fact, that when the missionaries first stationed themselves on the island, not a native could read; now there are 41 who write, 222 who write imperfectly, 144 read the Scriptures, 99 members of the church, 210 inquirers, 350 attend Sunday-schools, 100 attend day-schools, 450 attend public worship. But this mission is to be swept away—not by Popery; for with Popery the missionaries have successfully contended all along, but by Popery in connexion with the State:—

Clarence, Jan. 5, 1846.

My dear Brother,—I feel almost unable to write to you to-night; but I must, I know, do my duty to you, so determined an enemy to all priestcraft and misrule. Know, then, we are dispossessed of the soil here—all of us but one, and two teachers, to leave the island in twelve months, with the permission to remove our houses and moveable property. I was in the mountains on Christmas-day, when I observed a vessel in sight, and watched her as she entered the harbour. The next morning a native, just able to speak English, informed me that he had heard it was a Spanish ship; and, while there looking at it with the people, who have a great hatred to Spain, a salute of eleven heavy guns was fired. I then began to feel sure something was going on, and, therefore, repaired to Clarence on foot, about three hours' walk; and, on reaching there, found, to my regret, that it was a corvette of twenty guns, with the detestable yellow and red flag flying at her peak. No news regarding their intentions or movements had as yet transpired; but, having long heard that they were expected, every one who had the welfare of the colony at heart felt some alarm. We all agreed, however, to pay her a visit next day, and tender our respects to the officer. The next morning Mr. Clarke, Dr. Prince, Mr. Sturgeon, Captain Milbourne, and myself, having arrived at the vessel, were received by the commander, an old Shylock-looking fellow, with a tremendous beard and moustaches. He received us *avec grand politesse*; but, unfortunately, in pulling off an old hat by the crown, he took up his wig with it, which fell upon the deck, leaving a bare head for us to admire. He picked it up, and with great dignity took us into the cabin. His appearance at first was rather fearful and unencouraging; but his conduct removed all unfavourable impressions. He informed us that the consul (we had an interpreter) would soon be present; he offered us in the meanwhile refreshment, snuff, and cigars. Presently the royal commissioner entered in full uniform—a gentleman about thirty-five years of age, having a full forehead, and intelligent, benevolent countenance, graced also with a copious beard and moustaches like the commander. He was excessively polite, inquired the occupation of each of us in particular, spoke in French, as two of us could understand him in that language. He inquired for Dr. P., having heard of him. He claimed confrereship with him, he being a medical man. I informed him of my profession; he expressed his pleasure. After an immense number of compliments in a very short interview, he appointed a conference on the Monday following at the Mission-house. It was rumoured during the day, and with great delight by those who feel our presence very irksome, that we were all to be sent off, excepting brother Sturgeon; we took no notice of them, but waited the time. Monday came; and, having reached Clarence early enough to meet with the brethren, we prepared our papers and titles, and having commended ourselves to God, went forth in his strength. The place of meeting had been altered, at the instigation of Becroft, the Governor, to his own house. We were very kindly received again by his lordship, and had a few minutes familiar conversation. Presently Captain Becroft entered, scarcely bidding us good morning. Lynslager, the merchant, and Matthews, a man of colour from Sierra-Leone, another merchant, and also two or three members of our Church, members of the island council. Business commenced. The Consul began by saying, that the island had long belonged to Spain; that unhappily his country had been so torn by intestine commotion, she had been hitherto unable to turn her attention to her colonies; now, however, she intended to improve them, and with the rest of those in the gulf of Guinea, Fernando Po. By the 11th article of the Constitution, the religion of Spain and all her colonies was the Catholic Apostolic and Roman faith; that we Protestant missionaries had come here without her Majesty's permission, and had gained many proselytes, altogether against her laws; and he, therefore, gave us his instructions from his Government, which were—that we must all depart, except Mr. Sturgeon, who was to be left as a private individual, not permitted to act as a missionary, and inquired when we should arrange our affairs. We begged time enough to write home to ask our committee what we should do. Becroft instantly replied, "You may as well ask for twelve months." Dr. Prince inquired why we had not the same right of remaining as Mr. Sturgeon. He instantly also offered us permission, that, if we would not preach or teach in any way, nor pray, on a written promise, we might remain. When we found a determination was existing to send us off so fast, Dr. Prince put that question. He would, on condition of our signing the articles drawn up by him, allow family worship, and the meeting among ourselves with five domestics. Mr. Clarke said he had a commission from God to open his mouth to the heathen, and he could not, therefore, shut it at the command of man, nor could he sign any article expressing that promise. It was left for the council to draw up the articles. He told us if we did not sign them, we must leave. A discussion then followed about our land. He informed us that reports of our misconduct about the land, and poisoning the natives' minds, had reached home, which hastened the coming of this expedition. Becroft and others charged us with wrongfully demanding ground rent. We produced our titles, in which it was most specifically declared by that man's own signature, that we had a claim to it from those through whom the titles had come to us. The consul denied that the Spanish Government could give it up after the British Government had abandoned the colony—that we were misled by our papers;—thus our conduct was justified. He wound up the charge that he expressed about prejudicing the natives in a gentlemanly way, by saying that our religion was not that of Spain, and therefore necessarily involved disaffection in their minds against a law of Spain, which was,

that the Catholic religion alone was the religion by law, and it admitted of no toleration whatever. He seemed grieved. He expressed regret that so it was, and acknowledged somewhat the blessings he had seen in France and England from toleration. During all the conversation, we were constantly insulted by Becroft and Lynslager, and constantly interrupted by them. Dr. Prince, being spokesman, would not be put down by them, and manfully defended us. The Conference closed, and another was appointed for Thursday, Jan. 1st, when we were to bring our articles, which he would send us, signed. They came the next day—we were to promise to shut up every chapel and school-house (I forgot to tell you they were all granted us, and, being moveable, will soon be on the Continent), and in no way to preach, teach, or hold meetings, or go to the people's houses to pray or sing, but to live as private foreigners, and not to be missionaries, or spread our faith in any way—namely, we must be dumb altogether. We determined to carry it back unsigned, and prepare a reply, a full report of which you will soon have, stating our views, and rights of conscience, and offering to leave, and asking sufficient time. He treated it courteously and kindly, and inquired what time it would take to remove? We asked a year: he promised to let us know the next day. After a long conversation (all of which you will see by our despatches, which come with this) he consented, after much fighting by word of mouth, to allow the coloured teachers to remain, who would, on his own responsibility, be allowed to teach the Bible, he feeling the necessity of education; and, as the constitution of our society would not allow education on any other terms, he consented. The rough treatment we had met with previously from our enemies was now subdued—they appeared frightened at their performance—they have raised a spirit they cannot allay—the people are determined to leave, some for Sierra Leone, some for Calabar, others for Bimbia with us. The town will be desolate of its best inhabitants. Mourning and grief are everywhere. They little expected all this. Mr. Sturgeon has permission to bury the dead. We have had permission to hold two meetings, and noble they have been; all of which you will get, and fine materials for speeches wherever you go they will give you.

Another conference has been held to-day, in which Sturgeon is permitted to preach and teach during his year, in which he prepares for departure. Excepting once, we have met with the kindest treatment from the Commissioner, who has said, he thought we were men with whom he must deal harshly, but is very happy to find us gentlemen.

This is a hasty, most imperfect sketch, in which much information has necessarily been withheld. But I send in this most imperfect state, knowing that you will be glad to hear, ere the entire report comes out. Excuse my scrawling; fever makes my lame hand worse every day. Remember me to all; we thank God for all he has done for us, for his grace in all things, and for the prevalence of truth over falsehood. Pray for us, that we may have health of body and soul to bring us safely through.

Believe me, ever faithfully yours,
WILLIAM NEWBEGIN.

ASSIZE INTELLIGENCE.

LIABILITY OF INNKEEPERS TO ACCOMMODATE TRAVELLERS.—An action was tried at Shrewsbury, which was brought by a Mr. Price, against Mr. Donnell, an innkeeper at Clobury Mortimer, Shropshire, to recover compensation for injury sustained by the plaintiff from defendant's refusal to provide him with accommodation when requested so to do. At a late hour at night Mr. Price applied at the defendant's house for a bed; and Mr. Donnell, finding on inquiry that he had not brought his horse and gig with him, pushed him into the street, telling him to go to a place not to be mentioned to ears polite. It was proved that accommodation could have been given if defendant had been disposed. There was a verdict for the plaintiff, with 40s. damages.

A GAME LAW HERO.—At the Leicester assizes on Monday week, two men, named Rolleston and Hales, were charged with being on land in the parish of Evington, during the night, armed, for the purpose of destroying game; and as the evidence was distinct, they were sentenced to twelve months' hard labour each. Fouldes, gamekeeper to G. A. L. Keck, Esq., of Stoughton, during his cross-examination, was asked by Mr. Kenneth Macauley, who defended the prisoners, how many offenders against the game-laws he had taken? He does not appear to be more than forty years old, if so much; but his reply was, "Two hundred and twenty."

At Chester, the grand jury ignored the bill against the persons charged with the murder of Peacopp, and found a true bill for highway robbery against Michael Burns, the approver, who was afterwards convicted, and sentenced to transportation for life.—Mary Evans was tried for administering poison to her infant illegitimate child, at Birkenhead, with intent to murder—the indictment for murder having been abandoned for lack of evidence. She was convicted on the minor charges, and sentence of death recorded against her.—Mr. Samuel Slater, of Holmes chapel, prosecuted for a libel on the Rev. J. Armistead, vicar of Sandbach, in the form of a letter on church-rates imputing dishonesty to the vicar, which was published in the *Macclesfield Chronicle*, was found guilty and sentenced to pay a fine of £10 to the Queen.

A blunder causing a good deal of trouble occurred at the late Monmouth assizes. Several cases were assigned by Baron Pollock to Mr. Serjeant Allen for trial; the judge requiring assistance, in order that he might be at Gloucester by a fixed time. After the trial of some dozen cases, it was discovered that the learned serjeant had no power to try! It is customary to insert in commissions issued from the Home-office for the holding of assizes the names of the serjeants and Queen's counsel who usually attend the circuit: Mr. Serjeant Allen's name had been omitted. The prisoners had all to be tried over again by the Chief Baron. One of the convicts, who had been sentenced to fifteen years' transportation on the first trial, escaped with seven on the second.

The Committee of the Free Baths and Wash-house Establishment in Glass-house Yard, East Smithfield, have made an addition to their operations in the gratuitous supply of whitewash to the neighbouring poor, and even in whitewashing their rooms where the infirmity of the inmates prevents their doing the operation themselves.—*Morning Chronicle*.

ELECTION INTELLIGENCE.

REPRESENTATION OF BRADFORD.

(From the Bradford Observer.)

There has been a petty crisis in the political affairs of our borough during the week, the particulars of which deserve to be noticed in our pages.

It occurred to a gentleman, of liberal politics, we believe, that it was a pity that Lord Ashley had not a seat in Parliament: and he thought it might be possible to have him returned for Bradford. But to render that possible, a vacancy must be effected. Accordingly, the gentleman in question applied to some of the Conservative party, and suggested that Mr. Hardy should be requested to resign in favour of his Lordship. Mr. Hardy was applied to; and it is understood that he consented to accept the Chiltern Hundreds, on condition that Lord Ashley should be his successor.

So far all went on smoothly. But it was notorious that a body of electors, sufficiently numerous to return their own candidates, had signed a requisition to Mr. Busfield and Colonel Thompson, promising to return them at the first election for the borough. The consent of these requisitionists, at least of some of them, was essential to the success of the Ashley movement. The originators of that movement, therefore, applied to several influential gentlemen who had signed the Busfield-Thompson requisition, and solicited their interest on behalf of Lord Ashley. They represented the advantage of having his lordship, a Free-trader, in Parliament at this crisis. As to the requisition of the above-named gentlemen, they argued that it would not be binding in the circumstances, as it had reference only to a vacancy by the dissolution of Parliament, or by the death or unconditional resignation of Mr. Hardy.

All this took place on Saturday. On Monday the Liberals of Horton issued a placard cautioning the requisitionists, and reminding them of their pledge. A select meeting of the leading Liberals of the borough was held in the Reform News Room on Tuesday afternoon; and a general meeting of the requisitionists was held in the Temperance Hall yesterday afternoon. At both these meetings Lord Ashley's friends were present, and were permitted to state their reasons in his favour; but at both of them it was unanimously resolved that good faith, honour, and sound policy, demanded that the requisitionists should stand to their engagement in favour of their own candidates.

We congratulate the Liberals of Bradford upon the favourable termination of the "crisis" which has been thrust upon them. We advise them (although we scarcely think the advice is called for) to stand firmly by the bond of union which has been a sheet-anchor to them at this juncture—the requisition to Mr. Busfield and Colonel Thompson; and we can assure them that if they resist all attempts to divide and weaken them, they will be able to return their candidates, either singly at a bye election, or conjointly at a dissolution of Parliament, by a triumphant majority.

REPRESENTATION OF NEWCASTLE.—At a numerous meeting of electors, held at the Clarendon Hotel on Wednesday evening, and representing every shade of Liberalism in the borough, (Mr. John Rayne in the chair,) the following resolution, moved by Sir John Fife and seconded by Captain J. D. Weatherley, was unanimously adopted:—

That John Burgoyne Blackett, Esq., be invited to offer himself as a candidate for the representation of this town at the next election; and the electors present pledge themselves to use every constitutional means to secure the return of Mr. Blackett as the colleague of Mr. Ord.

A communication from Mr. Blackett had previously been read, and approved, in which that gentleman replied to a letter of inquiry into his political opinions. Reserving the right of considering any unforeseen circumstances, he would support free-trade on the one hand, and, on the other, all measures for promoting and increasing the freedom of intellectual and religious education. He would support the ballot. But he does not see his way clearly enough on the suffrage, and the duration of Parliaments, to warrant his honestly giving more than a general declaration that he would most anxiously consider the best and safest mode of popularising our present electoral institutions. To the principle of religious freedom he is strongly attached. The removal of the disabilities which oppressed the Catholic and the Dissenter had his warm approval, and it would be to him a pleasure to aid in the advance of this great cause. He believes this to be quite compatible with the maintenance of the Established Church, of which he is himself a sincere member. It was understood that Mr. Blackett would support no measure for extending the principle of ecclesiastical endowments.—*Gateshead Observer*.

RICHMOND ELECTION.—On Wednesday last, Mr. Rich, formerly member for Knaresborough, was elected without opposition to represent the borough of Richmond in Parliament. He is a Liberal in politics, and a zealous supporter of free-trade.

TOWER HAMLETS.—A meeting of the electors of the Tower Hamlets was held on Tuesday evening at the Eastern Institution, Commercial-road, for the purpose of securing, at the next election, the return of Lawrence Heyworth, of Liverpool, and George Thompson, of London, Esquires, as members for the borough, upon the principles of commercial, religious, and political freedom.

PRINCE ALBERT has subscribed twenty-five pounds to the city of Westminster Literary, Scientific, and Mechanics' Institution, as one of thirty donors, to liquidate the balance of its building-debt; and the list of whom already includes the names of the Marquis of Westminster, the Earl of Radnor, Lord Robert Grosvenor, M.P., the Lord Mayor, Mr. Charles Hindley, M.P. (who originated this subscription), and twelve other gentlemen.

EASTER TERM commenced this morning, when the common law courts would proceed with the arrears.

RAILWAY NOTABILIA.

LIABILITY OF PROVISIONAL COMMITTEE-MEN.—At the Oxford assizes, on Wednesday, Messrs. Dennett and others, who are attorneys, obtained a verdict for the sum of £2,400 against Messrs. Nash and Pickersgill, who were committee-men of the Worcester, Wolverhampton, and Oxford Extension Railway, for work and labour done, and for money expended to the use of the defendants.—At the same assizes a Mr. Edmund Garbett, an attorney at Wellington, Salop, sought to recover the sum of £843 for professional services rendered to Messrs. Adams, and others, provisional committee-men of the Shropshire Mineral Railway Company; the above sum being the balance of an account; also the sum of £304, commission on the disposal of 4,000 shares on behalf of the company. In order to settle a point of law in the matter, the plaintiff was nonsuited, with leave to move the court above.

The Gauge Report is beginning to operate on future movements. The London and Oxford announced to the Parliamentary committee their intention to adopt the narrow gauge.

We are glad to hear that during the present week there will be a return of deposits on various railway schemes broken up, amounting to upwards of £300,000; and this, with the payment of the dividends at the Bank of England, and the certainty of more companies being wound up immediately, will, it is hoped, give greater ease to the money market.—*Globe*.

RAILWAY MANIA.—In consequence of the decision in the case of "Woolmer v. Toby," a waggon-load at least of circulars have come to Bradford from voracious solicitors of defunct lines, requiring payment of instalments. One of them issued 140 writs against provisional committee-men for £38, due to a person for work done for a railway company.—*Leeds Mercury*.

QUICK WORK.—Mr. Hudson has summoned his co-shareholders in the Midland Railway Company to meet at Derby, on Saturday, May 2, to give their approval to twenty-six railway bills which that company has now in Parliament. The following Monday, at ten o'clock, the York and North Midland proprietors are required to meet him at York, for the purpose of having submitted for their approval six bills, and also confirm certain deeds and agreements affecting the Manchester and Leeds and Hull and Selby Railway Companies. A quarter of an hour is allowed for this. At quarter past ten, the hon. member for Sunderland meets the Newcastle and Darlington Company to consider and approve seven bills in Parliament and certain agreements. These are to be decided by half-past ten, when the chairman of the north and south lines is to officiate as head of the Newcastle and Berwick. We should not be surprised to find the hon. member taking his seat in the House of Commons in the evening of the same day—having obtained, between the rising of the House on Friday and its sitting again on Monday, the assent of the proprietors of ten millions of railway property to forty bills in Parliament.—*Railway Record*.

EXECUTION OF YARHAM.—On Saturday, Samuel Yarham was executed on the Castle-hill, Norwich, for the murder of Mrs. Candler, at Yarmouth. On the immense area in front of the castle, there were not less than 20,000 people, a very large proportion belonging to the lower orders, and there were, as usual, quite as many, if not more, women than men present. The trains from Yarmouth carried nearly 1,800 passengers, principally of the third class. A very few minutes after the clock had struck twelve, the usual procession proceeded to the scaffold, and after a short space of time, the cap and rope having been adjusted, the fatal bolt was drawn, and the soul of the culprit was in the presence of its Creator and Judge. From some cause or other the muscular convulsions attendant upon violent deaths were unusually protracted. No confession of any kind has been made by the deceased. He neither denied the truth of Mrs. Dick's evidence nor affirmed it, but when pressed on the point wished to maintain a determined silence. He did not open his lips on the scaffold, and required support to enable him to stand on the drop. Some of the opponents of capital punishment, principally amongst the working men, endeavoured to induce Government to remit the extreme penalty of the law, but without effect.

HAYLE, CORNWALL.—CAPITAL PUNISHMENT. — On Saturday evening last, Mr. J. Passmore Edwards, from London, delivered a lecture in the Teetotal Wesleyan chapel of this place on the "Inefficiency and Wrongfulness of Capital Punishments." The audience was a very large and attentive one; and as it was the first lecture delivered on this subject in the county, it is likely that good will flow therefrom, a great sensation being already produced in the locality above-mentioned. The lecturer principally dwelt on the idea of capital punishments defeating their own purpose, and should consequently be abolished; he produced a great deal of statistical evidence which went to prove that as the criminal code of this and other countries had been mitigated, so had those crimes for which such punishments were awarded, decreased. The lecturer received the unanimous thanks of the meeting for his able lecture.

MARY STUART, a middle-aged woman, has been breaking Sir James Graham's windows, because her claim to assistance as the granddaughter of the Pretender was not listened to. The poor woman has been sent to prison; where a surgeon will examine her state of mental sanity.

THE TEN-HOURS BILL.—A meeting of the Lancashire Central Short Time Committee, attended by delegates from Yorkshire, was held in Manchester on Saturday. The circumstances which led to the postponement of the second reading of the Ten-hours Bill from the 25th of March to the 29th of April were detailed, and gave general satisfaction. It was agreed that petitions in favour of the measure should be immediately got up in every mill in the kingdom.

CORRESPONDENCE.

BEAUTIES OF GATHERCOLE.

To the Editor of the Nonconformist.

DEAR SIR,—If you think the truth of the old adage, that "one man may steal a horse while another may not look over the hedge," is worth proving over again, I will select for you a few extracts from Gathercole's "Churchman," a work published by Sherwood and Co., of Paternoster-row, in 1835-6.

I may intimate that, if any of your readers wish to know what, in the language of the last-dying-speech-and-confession class of authors, "the birth, parentage, education, and progress," of this "reverend man" has been, it may be very correctly learned from almost every inhabitant of East Dereham, in Norfolk, where his descent and Dissent are well remembered and understood. In the meantime this judge-made law of Mr. Baron Parke must be looked after; for, if an attempt is to be made to renew the penalties for comment on such parsons as Gathercole, then it may be expected the millennium is near at hand. At any rate, the law-church parsons must alter their conduct, or the press will not be restrained by judge-made law from tolerably free remarks.

One who understood something of this subject has said—"These prosecutions, I suppose, are among the wholesome restraints Mr. Justice thinks so necessary for us. What Mr. Justice nor anybody else has ever done, or ever will do, is to teach us how we are to know what is not a libel. One thing they are all agreed in, at least all among them who have had any hand in making this part of the law, that if what they call a libel is all true, and can be proved to be so, instead of being the less, is the more libellous. The heavier, too, the charge, of course the worse the libel; so that the more wickedly the judge or minister behaves, the surer he is of not hearing of it. This we get by leaving it to judges to make law, and of all things the law of libels. Protection for the thief—punishment for him who looks over the hedge."

But here are two or three extracts from the "Churchman," edited by Gathercole:—

"At one time we looked upon the Quakers as a comparatively quiet body, and we therefore felt disposed to let them possess their horrid notions at ease; but of late, these broad-brimmed blasphemers have made themselves extremely busy, and have shown themselves to belong to that original and corrupt stock whence the whole tribe has sprung.

"We have no sympathy whatever with this unchristian brotherhood; for, independently of their starched pride, and their rejection of the sacraments, they hold a parcel of half-popish and half-heathenish notions, scarcely to be found anywhere in creation except in their own otherwise empty heads.

"There is somewhere in Nottingham, or near it, a brace of these Foxites, called 'William and Mary Howitt,' who have taken up the trade of scribbling for a morsel of bread, or from much less creditable motives. This William took it into his head some time since to make a book; and so he made one, and put into it a vast deal of high-sounding nonsense, quite of the 'Grub-street' order, and a great many scandalous falsehoods, some of which the said William had scraped together out of the filth of the country, and others which he himself fabricated for the purpose.

"This book William termed a 'History,'—and a history to be sure it is,—a history of the malignity and lies of Quakerism, or a full display of the ignorance, folly, and falsehood of William Howitt, a Nottingham Foxite. Mary also mimicks a little stuff which she calls poetry, and it finds its way sometimes into some of the common receptacles of all such trash.—We mean the annuals. As these Quakers are never baptized into the church, we are at a loss to know what claim they can have to be called Christians; and besides this, they hold many manifest and horrid blasphemies, such as every pious Christian ought to shudder at."—Vol. i., p. 295.

"The Brownists murdered King Charles the first, in cold blood, and Dr. Pye Smith, one of their chief preachers, now living in London, justifies the horrid and bloody deed; and says that Charles 'merited his fate.'

"Mr. James, a Brownist teacher at Birmingham, very loyally says, that there are seasons when a 'Dissenter' may PIOUSLY lift his hand against the Government of his country. This is very loyal, certainly! And Mr. Parsons, lately a dissenting teacher at Leeds, recommended to his hearers, the republican, democratical, and disloyal works of the notorious and wicked infidel Tom Paine.—This, however, is not to be wondered at, for as Dr. Pye Smith justifies the cruel murder of a king, the Dissenters cannot be expected to 'HONOUR THE KING.'—Vol. ii., p. 128.

"Two or three Dissenters (very loyal and very pious men, of course) lately obtained for themselves a little passing notoriety by dishonestly refusing to pay their just debts, and ultimately and very deservedly finding their way into prison—the proper place for all who break the laws. One of these dishonest fellows, named Childs, and living at Bungay, in Suffolk, excited a little hypocritical sympathy amongst his disloyal and rebel faction by his imprisonment, and, on his release from prison, was attended into Bungay by a host of Dissenters, who had assembled for the purpose, accompanied by flags and music, playing, we presume, the 'Rogue's march,' for nothing could possibly be more appropriate."—Vol. ii., p. 148.

This will be enough for one week; and, if you wish for any more of this reverend's ribaldry, say so, and I will send you some more.

[We heartily thank our correspondent for these specimens of "The Beauties of Gathercole." We will not tax his research further. "Enough is as good as a feast."]

TAWELL'S CONFESSION.—At the meeting of the Bucks magistrates, in quarter session last week, a resolution, moved by Dr. Lee, was carried by six to three majority, calling on the chaplain, Mr. Cox, to give up the document handed him by Tawell just before his execution. Mr. Cox, who was in court just before the vote was taken, said:—

I have made up my mind from the first, that no earthly power shall extort from me that which was committed to my custody, let the consequences be what they may. I do not hesitate to say that, standing up in conference with a fellow-creature on the brink of eternity, and on being supplicated by him, I consented to hold as private and confidential that which was committed to me. I did give that promise.

COOK v. WETHERALL.—Our readers may remember that a new trial was granted in this case, to try the guilt of the defendant, who is alleged to have committed the double crime of incest and adultery. It was to have been tried at King-ton assizes, but the plaintiff declined to proceed, although he had paid his costs pursuant to the rule of the court.—*Berkshire Chronicle*.

RELIGIOUS INTELLIGENCE.

VOLUNTARIISM IN THE CHURCH.—For some years past there has been no attempt to lay a church-rate in Loughborough. Last year public collections were made at the church-doors towards meeting the deficiency in the funds of the church, and not a few of the Dissenters, of various denominations, attended and contributed their mites on that occasion. The same plan has been adopted this year. Last week handbills were circulated, announcing that, on Sunday morning and evening, the Rev. J. Mould, M.A., head-master of Appleby grammar-school, would preach in the Old Church, and that at the close of each service a collection would be made to liquidate the remaining debt arising from the deficiency in the funds of the church. Notwithstanding the very unfavourable state of the weather on Sunday, the collections were liberal, amounting to nearly £36.—*Leicester Mercury*.

THE FREE CATHOLIC CHURCH.—The erection of the new building to be denominated "The Free Catholic Church," founded by the Rev. George Dawson, M.A., has been commenced at the corner of the Parade, adjoining the "Trinity Tabernacle."—*Birmingham Pilot*.

DEMERARA.—The *Guiana Congregational Record* announces the safe return of the Rev. Ebenezer Davies, with Mrs. Davies, from England, after several months' absence on business relating to the welfare of the church in New Amsterdam.

LAPFORD, DEVON.—A new Independent chapel was commenced here on Thursday, March 26th.

GORE, RADNORSHIRE.—On the 31st ult., Mr. William Jones was ordained to the pastorate of the Independent church, Gore Chapel, near Old Radnor.

ISSUE OF BIBLES.—Several benevolent ladies connected with the Bible Society, have lately commenced a series of visits to the factories in this city, in imitation of the movement made, with so much success, in Manchester. The result has been most encouraging. No sooner was it made known that a bible, well bound, with gilt edges, could be obtained for 10d., and a testament for 4d., than some hundred individuals were anxious at once to obtain a copy for themselves, and so great has the demand now become, from similar efforts in other large places, that the Bible Society, with all its power, is scarcely able to keep pace with the demand. The ladies have been most courteously received by the manufacturers, who have afforded them every possible facility, and sometimes personally assisted their exertions.—*Norfolk News*.

THE FRENCH CANADIAN MISSIONARY SOCIETY.—There are now thirty-four French Canadians believed to be converted to Christ, in connexion with this Society's labours; and eighty more, including children, are rescued from the influence of Rome. Of the missionaries, six are married, and their wives labour in the missionary work among Canadian females, as opportunity offers; there may, therefore, be said to be seventeen labourers, male and female, of whom nine are Swiss, five French, one Italian, one Vaudois, and one Canadian; twelve were brought up Protestants, and five are converted Roman Catholics. These are divided amongst five different stations, viz., Montreal, St. Therese, Belle Riviere, Industrie, and Ramsay (all within a radius of about seventy miles), from which extensive journeys are made through the French settlements. The sales and loans of the colporteurs give a circulation of about 250 bibles and testaments, and 5,000 tracts and books. The general income of the Society amounted the last year to £983 13s. 9d., being £373 4s. 9d. more than that of the preceding year. The expenditure has increased in nearly as large proportion, having amounted to £1,009 5s. 4d., being £317 3s. 6d., over that of the preceding year.—*Montreal Missionary Record*.

ANOTHER TRIUMPH OF THE VOLUNTARY PRINCIPLE.—On Tuesday, April 7th, the friends of the Independent cause at Barking, in Essex, held a tea meeting in the Town-hall, on the occasion of having accomplished the liquidation of a debt incurred by the purchase of the chapel and burial ground. The lease on which the premises were held having nearly expired, the freehold was purchased about two years since. The entire cost, including trust deed and legal expenses, was £560. By a persevering effort on the part of the minister and people, assisted by a few friends in other places, the whole is now paid, and a small surplus remains as the nucleus of a fund for erecting a more commodious chapel on the site, the present building being barely sufficient for an increasing congregation and a school of more than two hundred children.

LLANELLY, BRECONSHIRE.—The Congregational church meeting at Siloam, Llanelly, has given a unanimous invitation to Mr. John Davis, student at Brecon College, to become their pastor.

LOSS OF TWO LIVES OFF HUNGERFORD PIER.—Yesterday afternoon, between 4 and 5 o'clock, an accident occurred off the new pier, Hungerford-bridge, by which two persons unfortunately lost their lives, and another (a woman) was brought out of the water in an insensible state, but who happily has been restored. The cause of the accident was the displacement of the planks, which form the communication between one lighter and another, by which the three persons were precipitated into the water. The current was very strong at the time (it being about high water), and the two men, after momentarily floating, sank by the side of the lighters, and were not seen afterwards. The watermen, however, succeeded in rescuing the woman.

THE LATE BATTLES ON THE SUTLEJ.—A correspondent of the *Morning Chronicle* pertinently inquires:—"Is it not rather extraordinary that not a word is said of prisoners in any of the accounts of the actions on the Sutlej? Were there none taken, or what has become of them? By answering this, or causing it to be answered in your columns, you will satisfy the curiosity of more than one old soldier."

THE FAMILY COMPANION.

CURRAN'S FIRST SPEECH.—It was at one of the debating societies formed by the students of the Temple that Curran made his first attempt as an orator; and it was a most signal failure. He, however, persevered in attending the clubs, and in correcting his articulation, which was so defective, that he went at school under the cognomen of "stuttering Jack Curran." Shortly afterwards, during a discussion, one of the members having directed towards him some irritating and personal remarks, he rose and attacked his opponent with a vigour and impetuosity that astonished the meeting, and gained him at once a reputation as a speaker. The relation of this incident by himself is curious and characteristic; and is an excellent specimen of that colloquial vivacity for which he was afterwards so celebrated. One day after dinner, an acquaintance, in speaking of his eloquence, happened to observe that it must have been born with him. "Indeed, my dear sir," replied Mr. Curran, "it was not; it was born three and twenty years and some months after me; and, if you are satisfied to listen to a dull historian, you shall have the history of its nativity. When I was at the Temple, a few of us formed a little debating club—poor Apjohn, and Duhigg, and the rest of them! they have all disappeared from the stage; but my own busy hour will soon be fretted through, and then we may meet again behind the scenes. Poor fellows! they are now at rest; but I shall soon see them, and the glow of honest bustle on their looks as they arranged their little plans of honourable associations (or, as Pope says, gave their little senate laws), where all the great questions in ethics and politics (there were no gagging bills in those days) were to be discussed and irrevocably settled. Upon the first night of meeting I attended, my foolish heart throbbing with the anticipated honour of being styled "the learned member that opened the debate," or "the very eloquent gentleman who has just sat down." I stood up—the question was the Catholic claims or the slave trade, I protest I now forget which, but the difference, you know, was never very obvious—my mind was stored with about a folio volume of matter, but I wanted a preface, and for want of a preface the volume was never published. I stood up, trembling through every fibre; but remembering that in this I was but imitating Tully, I took courage, and had actually proceeded almost as far as "Mr. Chairman," when, to my astonishment and terror, I perceived that every eye was turned upon me. There were only six or seven present, and the little room could not have contained as many more; yet was it, to my panic-struck imagination, as if I were the central object in nature, and assembled millions were gazing upon me in breathless expectation. I became dismayed and dumb: my friends cried "Hear him!" but there was nothing to hear. My lips, indeed, went through the pantomime of articulation, but I was like the unfortunate fiddler at the fair, who, upon coming to strike up the solo that was to ravish every ear, discovered that an enemy had maliciously soaped his bow. So you see, sir, it was not born with me. However, though my friends, even Apjohn, the most sanguine of them, despaired of me, the *cacoethes loquendi* was not to be subdued without a struggle. I was for the present silenced, but I still attended our meetings with the most laudable regularity, and even ventured to accompany the others to a more ambitious theatre, the Club of Temple Bar, where, truly may I say, there was often wild work going forward. Such was my state, the popular throb just beginning to revisit my heart, when a long-expected remittance from Newmarket arrived. Apjohn dined with me that day, and when the leg of mutton, or rather the bone, was removed, we offered up the libation of an additional glass of punch for the health and length of days (and Heaven heard the prayer) of the kind mother that had remembered the necessities of her absent child. In the evening we repaired to the "Temple-bar Club." One of them was upon his legs; a fellow of whom it was difficult to decide whether he was most distinguished for the filth of his person or the flippancy of his tongue; just such another as Harry Flood would have called "the highly-gifted gentleman with the dirty cravat and greasy pantaloons." I found this learned personage in the act of calumniating chronology by the most preposterous anachronisms, and (as I believe I shortly after told him) traducing the illustrious dead by affecting a confidential intercourse with them, as he would with some nobleman, his very dear friend behind his back, who, if present, would indignantly repel the insinuation of so insulting an intimacy. He descended upon Demosthenes, the glory of the Roman forum; spoke of Tully as the famous contemporary and rival of Cicero; and, in the short space of one half hour, transported the straits of Marathon three several times to the plains of Thermopylae. Thinking that I had a right to know something of these matters, I looked at him with surprise; and whether it was the money in my pocket, or my classical chivalry, or more probably, the supplemental tumbler of punch that gave my face a smirk of saucy confidence, when our eyes met there was something like a wager of battle in mine; upon which the erudite gentleman instantly changed his invective against antiquity into an invective against me, and concluded by a few words of friendly counsel (*horresco referens*) to "orator mum," who, he doubted not, possessed wonderful talents for eloquence, although he would recommend him to show it in future by some more popular method than his silence. I followed his advice, and, I believe, not entirely without effect; for, when sitting down, I whispered my friend that I hoped my dirty antagonist had not come quite clear off. "On the contrary, my dear fellow," said he, "every one around me is declaring that it is the first time they ever saw him so well dressed." So, sir, you see that to try the bird the spur must touch his blood.—From one of an interesting series of Biographical Sketches in *Hogg's Weekly Instructor*.

CONSULTING A DOCTOR BY TELEGRAPH.—We do not remember to have heard of a patient consulting a physician by telegraph before yesterday. Early in the forenoon yesterday, a gentleman stepped into the telegraph office at Buffalo and desired to have Dr. Stevens,

who resides and practises in this village, called into the office here, as he wished to have a conversation with him. Mr. Boughton immediately called in the doctor. The gentleman at Buffalo said his wife was ill, and desired that Dr. S. should prescribe for her. The Dr. did not exactly feel his patient's pulse, or look at her tongue, as is usually the way with physicians, but obtained a full and accurate statement of her symptoms, condition, &c., and immediately made the proper prescriptions. It is to be presumed the patient is doing well, as the doctor was to be consulted again in the afternoon did not the prescriptions made in the morning have the desired effect.—*Lockport Daily Courier*.

AMPUTATION DURING MESMERIC SLEEP.—We abridge the following account from the *Zoist*, of an operation performed at Cherbourg, in October last. The statement is attested by the signatures of several eminent physicians and professors, in whose presence the operation was performed. The patient, a young female, seventeen years of age, had laboured for some years under a disease of the right foot, which ultimately rendered amputation necessary; but, not having courage to undergo the operation, it was at length determined to have recourse to mesmerism, in order to render her insensible to pain. She was accordingly mesmerised by M. Durand; and the first effect was a restoration of her appetite and sleep, of which she had long been deprived. After several sittings, the requisite degree of insensibility was attained, and the operation was performed in the presence of numerous scientific gentlemen, all of whom narrowly scrutinised the countenance of the patient; yet, during the most painful stages of the operation, not the slightest symptom of pain was evinced; her countenance continued calm and undisturbed, and her pulse underwent no change in either strength or frequency. The operation lasted half an hour, but during the whole time the insensibility appeared complete. The same satisfactory results attended subsequent dressings; and on the fourteenth day after the operation, the wound was completely healed, and the patient quite well.

SKETCH OF LORD MORPETH.—Now you have a moment to study his countenance. Surely it is familiar to you? Did you, in the old days, visit the Haymarket Theatre? Did you ever see the Great Retired as Apollo Belvi? Do you ever ponder on the graphic works of our great limner-satirist, the mysterious "H.B.," he who fore-shadows political events, grasping their hidden causes, or seizing on their ridiculous aspects, with such wondrous sagacity and wit? No; nor have you, to your knowledge, ever seen Lord Morpeth before. Yet you know those lineaments! Sir, it is the other face you are thinking of. He has begun to speak. He has delivered an ambitious exordium, stilted and high-flown in language, but elevated and generous in sentiment. His voice is rather harshly high in its tone, and too uniform in its sound. But there is vigour and earnestness, and here and there a touch of manly feeling that almost startles by its contrast with the odd, over-grown-boyish, yet not unprepossessing figure and manner. The action, also, is too formal, it has too much of the schools; and there is altogether an artificial and ambitious effort at eloquence, that makes one wish Lord Morpeth would trust more to his own unfettered impulses, and not so much to the lessons he has learned of some elocution-master, who has tried to teach him what never yet was taught, and never will be. The style is too much that of the "young gentlemen's academies" on examination day. But the more you hear, the more you like both the speaker and the sentiments; in spite of all his peculiarities he has warmed you up. If you don't think with him, at least you feel with him. You have forgotten, too, the little traits of the ludicrous, in the palpable moral integrity of the man before you, instinct with a consciousness of the deep responsibilities of his exalted rank and station. Such was the Lord Morpeth of 1840. To come at the Lord Morpeth of 1846, you have but to soften down the ludicrous ideas, and extend the influence of those which are associated with respect for high moral and intellectual qualities. Five years, while they have added some silver to the grey hair which it seems is the hereditary peculiarity of his family, have smoothed off many of the angularities and strengthened the tone of his mind. His language, still ambitious, is less inflated, his manner less bombastic, his style generally more finished. He is certainly developing, not, perhaps, into a great orator, but at all events into a powerful and accomplished speaker, with great sway over the feelings of his auditory. There are in him the materials of a statesman, but of a statesman in whom the good rather than the great will predominate.—*Frazer for April*.

WONDERFUL.—A very pleasing sign of the times—in metropolitan society, I mean—is to see the daily distinction given to our mere literary men. I think it was the Duke of Devonshire, and afterwards that accomplished Frenchman, Comte d'Orsay, who gave the *ton* in this regard. Dickens, and Jerrold, and Thackeray (*Michael Angelo Titmarsh*—so named, probably, from the likeness of the author's nose to that of the great master's), and other of our popular writers, are out to dine with the nobility every now and then. Sir Robert Peel had Charles Dickens the other day to dinner; so had the Marquis of Lansdowne, and Lord Morpeth, and Lord John Russell. The Duke of Devonshire takes them in a heap, and keeps them two or three days at a time, enjoying their society, and leaving the "boys" to roam at leisure over his noble grounds, on the understanding that they all meet at dinner time, to the more than *Lucullusian* banquet of the evening.—*Weekly Register*.

HOW TO CONVERT INDIAN CORN INTO FOOD.—There are three different ways of preparing Indian corn meal for the table. That most generally adopted in the States is to make it into a hasty pudding, by boiling it in water, in the manner in which oatmeal stirabout is prepared, care being taken that the water boil before the meal is put in. If this direction be not carefully attended to, no after boiling will remove from it a certain law taste, which would render it exceedingly unpalatable. A second mode of preparation is by mixing wheat flour (course or fine), three parts wheat flour, and one part corn meal, and baking it in the manner in which bread is usually done. This, in the States, is called "Graham bread," and the plan there adopted is as fol-

lows:—Three parts of whole meal (wheat flour without the bran being removed) are added to one part of corn meal, and the whole is worked up and baked. This gives a wholesome and substantial loaf, nutritious, and strengthening, and admirably adapted for the labouring classes, who would find it excellent fare, and certainly far superior to diseased potatoes—aye, or even to sound ones. The third mode (called in America "Johnny cake"), being far too expensive for the labouring population, we shall not dwell on. It is, however, much used in the States, and considered there a great delicacy. There is, indeed, a fourth way of preparing it—mixing the meal with eggs, milk, &c., and frying it as pancakes are fried; but this mode is also too expensive for those for whose guidance our remarks are given. In the States, also, it is used in its green state, in which form it is boiled as a vegetable; but as it can never be introduced into this country in that form, it is needless to speak further on this point. To sum up:—The best mode of preparation decidedly is the first mentioned—namely, that of stir-about. The next is called "Graham bread," and to prepare it in this form, the coarser descriptions of wheat flour, which can be procured at a moderate price, will answer to mix with the meal. We had nearly omitted to mention, that the Indian mode of preparation is also nutritious and wholesome; but we doubt if it would be relished in this country. The corn is dropped on a frying-pan, or hot stones, when it bursts, and becomes beautifully white. On a small quantity of this food the Indians will travel long journeys, without any fatigue. We shall conclude by stating, that it is an admirable food for fattening pigs and oxen, which thrive well upon it, and whose flesh becomes delicate in flavour and appearance under its use. Most animals will eat it, dogs even relishing it; while, as regards horses, we know it to be an admirable food for them, if mixed with oats.—*Cork Examiner*.

GLEANINGS.

An American paper states, amidst a flourish of trumpets, that the Turks have given up opium, and taken to Christian liquors. This substitution appears to come under the category of those things designated as "distinction without a difference."

DEGREES OF COMPARISON.—If a Prince were drunk, he would be called elated; if Lord Trimtram were drunk, he would be called elevated; if Mr. Plum, the rich merchant, were drunk, he would be called inebriated; if a respectable tradesman be drunk, he would be intoxicated; but if a working man be in liquor, it would be said that the nasty beast was as drunk as a pig.

What will the Lords do? The Nation.—*Punch*.

FRIENDS IN NEED.—An association has been formed, entitled the "Alleged Lunatics' Friend Society." Good news this for the "Country party."—*Punch*.

There will be an annular eclipse of the sun on Saturday, the 25th, partially visible at Greenwich. It will commence at thirty-two minutes past five in the afternoon, and end at four minutes past six.

Devonshire cream is conveyed from Exeter to Liverpool by railway, a distance of 300 miles, in nine hours.

HEAT OF LAST SUMMER.—No less than sixty-three persons died in New Orleans, from sun-stroke, during the past summer.

The *Scotsman* mentions an instance of the successful application of an instrument for stopping prolonged bleeding after the extraction of a tooth. Bleeding had continued violently for forty-eight hours, but, on the application of "the compress," immediately ceased.

Mr. Johnson, formerly Lord Mayor of London, has been admitted a pensioner of the Charter-house, on the nomination of the Queen.

A young man named Bradshaw, corporal in the 10th regiment of infantry, now on the banks of the Sutlej, has written a letter to his father at Nottingham, inclosing as a present a handful of hair, which, he says, he dragged from the head of a dead Sikh, after the battle of Aliwal!

Carriages built entirely of iron are becoming fashionable in Paris.

THE ORIGIN OF OX-TAIL SOUP.—Prior to 1685 the butchers of London, in disposing of bullock-hides to the fellmongers, were accustomed to leave on their tails. The French refugees, however, bought them up, and introduced into use that nutritious dish called ox-tail soup. [One of the few good consequences of the revocation of the edict of Nantes.]

HYDROPATHY.—There are six water-cure establishments in full blast in the United States, viz., at Brattleborough, at Northampton, at New Lebanon, at New York city, at Philadelphia, and in Harrison co. Miss.

A tomtit is now building its nest in the cart of Mr. Smith, carrier from Welton, Anlaby, &c., who visits Hull regularly four days a week with his cart. Notwithstanding the long and frequent absences of the embryo depository for its young, this tiny bird waits with indomitable patience, and is always ready to resume its labours immediately on the return of the cart to Welton.—*Hull Advertiser*.

FEMALE TROOPS.—A letter read at a recent meeting of the Geographical Society, from Mr. Duncan, the African traveller, states that the King of Ashantee entertained him with a review of 6,000 female troops, whose arms, accoutrements, and performance, were truly astonishing.

FLOATING STRUCTURES IN THE UNITED STATES.—The city of New York possessed, some time since, floating hotels and taverns, and even a floating theatre; but lately even a floating manufactory has been established in the steamer Ohio, on the river of the same name. It is a glass furnace, in which the work is mostly done in the night, while the ship is at anchor—the day being destined for selling the glass on the banks of the river, where passengers are also conveyed.—*The Builder*.

The other day a person purchased a packet of books at a stall in Holborn; among them was a work entitled "Observations upon the United Provinces of the Netherlands," by Sir William Temple, Ambassador to the Hague and at Aix-la-Chapelle in the year 1668. On inspecting the volume, the purchaser discovered fourteen guineas of the reign of George I. (as well as a letter, which, however, did not refer to the money, nor the reason for placing it in "its secret hiding-place"), sewed up in one of the covers.

LAST OF THE OLD SHOPS.—The old fishmonger's shop on the north side of the Strand, adjoining Temple-bar, which retained the ancient penthouse, and reminded one of the time before plate-glass was, when pains-taking shop-

keepers cried aloud to passers-by "What d'ye lack?" has been taken down to give room for a modern erection.

"MOVE ON! MOVE ON!"—*Punch* of the present week has outdone himself in doing "The Dukes." He represents Peel in the character of a policeman, addressing a droll-looking assortment of Dukes, obstructing a footpath. "Now, then, old boys!" say Sir Robert, "you mustn't stand in people's way! you must move on!" The coroneted cluster would evidently rebel if they durst, and one sturdy old customer, with spectacles on nose, seems more than half inclined to "try it on," but it is plain that they will in the end give way.

PORTUGUESE KNOWLEDGE OF ENGLISH POLITICS.—A writer in the *Revista Universal*, taking "Peel's plan" for his theme, makes the astounding discovery that the project lately propounded by Sir Robert was "to irrigate the whole surface of the country, with a view to agricultural amelioration, and extend in every direction a system of subterranean canals, to be supported by Parliamentary grants and efficacious Government assistance, which, in a few years, will render Great Britain wholly independent of all other countries in the article of corn!"

AN ORTHODOX DOG.—An old shepherd in one of those outlying border parishes where there are sometimes more quadrupeds than bipeds in church on a Sabbath day, was a regular attendant, with his old dog, at the parish church, down to the disruption. But at this eventful era he quitted the establishment and joined the Free Church. His dog, however, no friend to newfangled highflying notions, could by no means be persuaded to change; but, while his master trudges every Sunday to hear the minister of his choice, away he trots doggedly to the place and the preacher he has been accustomed to.—*Border Watch*.

GAS LIGHTS FOR SHIPS.—At the late meeting of the Society of Arts, Mr. Norton exhibited a model of an apparatus by which gas might be produced at a very reasonable rate for lighting ships. The details of the invention showed that the fire daily consumed on board ships for general purposes would make the gas necessary for lighting the ships, whilst all the operations of cooking in boiling, baking, and roasting, were accelerated by the arrangement of the retorts required for its production.

The overloaded letter-carriers of Lynn have been exasperated by Lord George Bentinck. On the 23rd of March the *Morning Post* published a corrected copy of his lordship's speech of the 27th of February, and every elector of Lynn was supplied with a paper. The poor carriers had six bushels of *Posts* to deliver!

Nobody would know it!—How much insult, injury—how many hard words, fierce threats—nay, how many twakings of the nose might be borne by some forgiving souls, if—nobody would know it! What a balm, a salve, a plaster to the private hurt of a sort of hero may the hero find in the delicious truth that—nobody knows it! The nose does not burn, for nobody saw it pulled! It is the eye of the world looking on, that, like the concentrated rays of the sun, scorches it; blisters it; lights up such a fire within it, that nothing poorer than human blood can quench it! And all because everybody knows it.—*Jerrold's Magazine* for April.

PEOPLE WHO ARE NEVER PITIED.—We have no sympathy for a railway speculator who is reduced to his last shilling. None for an ill-tempered man with the tooth-ache. None for a stout man running after his hat. None for an alderman who is laid up with the gout. None for an opera singer who cracks his voice in trying to bring out Q in alt. None for a dandy splashed by a mud-cart. None for a man who loses his umbrella. None for a Cockney who is riding a spirited horse on a Sunday in the park. None for the Margate lodging-house keepers when they have had a bad season. None for the French when they get a good licking in Algiers.—*Almanack of the Month*.

INSULT TO ARCHBISHOP WHATELEY.—A signal mark of Archbishop Whateley's unpopularity with the Protestant Church people of Dublin was shown on Sunday evening last in St. Patrick's Cathedral, when, on his Grace ascending the pulpit to preach, a large portion of the congregation arose and left the church. [The unpopularity of the Archbishop may probably be attributed to his having issued a citation against the Rev. T. D. Gregg, for preaching in the school-house of the parish of St. Nicholas within without a license, and further, for thereby disobeying his Grace's inhibition. Mr. Gregg is determined to contest the point with his Grace, and has published a letter in which he appeals for sympathy to the clergy.]

BIRTH.

On the 5th inst., at Apsley-house, Lady CHARLES WELLESLEY, of a son.

MARRIAGES.

Feb. 10, at Union chapel, Calcutta, by Mr. J. Boaz, Mr. J. H. PARKER, of the London Missionary Society, to MARGARET, daughter of the late Mr. W. WILLIAMS, missionary.

March 31, at the Independent chapel, Malton, by Mr. George Schofield, minister of the place, Mr. WILLIAM LEWIS to Miss ANN FISHER.

April 4, at St. Pancras church, by Mr. Arthur Mitchell, M.A., Mr. CHARLES BATHURST WOODMAN, minister, to EMMA, only daughter of the late Lieutenant-general CORNER.

April 7, at Castle-gate Meeting-house, Nottingham, by the pastor, Mr. S. M'ALL, WILLIAM LILL, Esq., Northampton, to ELIZABETH, third daughter of the late Mr. Benjamin MOORE, Hockley Mill.

April 7, by license, at Albion Chapel, by the pastor, Mr. J. Young, A.M., Mr. WM. CAMPBELL, of Croydon, minister, to MARY, only surviving child of the late W. H. HYETT, Esq.

April 7, at the Congregational chapel, Heanor, Derbyshire, by Mr. Edward Leighton, Mr. ADAM NORRIS, Brinsley, to Miss ELIZABETH ROSCOE, eldest daughter of the late Mr. Thomas Roscoe, of Heanor and Moorgreen.

April 8, at the Hope Chapel (Independent), Shelton, by the pastor, Mr. R. Macbeth, Mr. RICHARD BORRSTON CLARKE, only son of Mr. R. Clarke, senior deacon of the Hope Church, to Miss SARAH WALLEY, of Shelton, Staffordshire.

April 9, at Belgrave chapel, Leeds, by the pastor, R. W. Hamilton, D.D., LL.D., Mr. THOMAS CRAIG, licendrap, to ANNE, daughter of Mr. Michael RICHARDSON, wool merchant, all of this town.

April 10, at Bethnal Green meeting, by the minister, Josiah Viney, Mr. MARCUS MATTHEWS, to CAROLINE, second daughter of the late Mr. John WEST, the former pastor of that place of worship.

April 10, at the Independent chapel, Tunbridge, by I. V. Mummery, pastor, WILLIAM TAYBY, to JULIA MERCER, both of the above place.

DEATHS.

April 4, at Marham, very suddenly, Mr. JOSEPH HINDS, pastor of the Baptist church in that village, and formerly of Blunham, Beds. The deceased was in his 65th year, and deservedly respected.

April 5, ELEANOR, the wife of Mr. William BEDDOME, of Fen-church-street, aged 48.

April 8, at Stoke's Croft, Bristol, aged eleven months, SARAH SOPHIA HARRISON CARPENTER, only daughter of Mr. Robert Carpenter, surviving her mother scarcely three months.

TRADE AND COMMERCE.

Friday, April 10.

BANKRUPTCIES ANNULLED.
WHALLEY, JOSEPH AND CHARLES, Liverpool, seedsmen.
REDING, JAMES, and JUDD, WILLIAM NICOL, Horse-shoe-court, Ludgate-hill, printers.

DECLARATION OF INSOLVENCY.
WILLIAMS, GEORGE, Sandgate, Kent, grocer, April 4.

BANKRUPTS.
CARTWRIGHT, CHARLES HENRY, Warrington, Lancashire, grocer, April 27, May 19: solicitors, Messrs. Sharpe and Co., Bedford-row, London; and Mr. James Rowe, Liverpool.

DAVEY, WILLIAM, Pentwell, Cornwall, coal merchant, April 29, May 20: solicitors, Messrs. Cummings and Sons, Bodmin; Messrs. G. and W. Smith, Southampton-buildings, London; and Mr. J. Stogdon, Exeter.

FOLEY, EDWARD, Stoke Newington-green, licensed victualler, April 24, May 22: solicitors, Messrs. Dimmock and Burbey, Sisle-lane.

ILLINGWORTH, MARTHA, SMITH, WILLIAM, and WRIGHT, JOHN, Bradford, Yorkshire, worsted spinners, April 21, May 14: solicitors, Mr. Wells, Bradford; and Mr. Courtenay, Leeds.

KNIGHT, JOHN, Preston, Lancashire, mercer, April 21, May 20: solicitors, Messrs. Reed and Langford, Friday-street, Cheapside, London; and Messrs. Sale and Co., Manchester.

LANGLEY, HENRY CHARLES, Suffolk-place, Hackney-road, apothecary, April 21, May 28: solicitor, Mr. Wheatley, Walbrook.

MATTHEWS, THOMAS, Aldgate High-street, draper, April 23, May 21: solicitors, Messrs. Sole and Turner, Aldermanbury.

ORAM, JAMES BOULTON, Birmingham, brewer, April 22, May 11: solicitor, Mr. J. Bartlett, Birmingham.

RICKARDS, THOMAS, Wootton-under-Edge, Gloucestershire, watch-maker, April 27, May 22: solicitors, Messrs. Husband and Wyatt, Gray's Inn-square, London.

ROE, HENRY, Liverpool, goldsmith, April 23, May 26: solicitors, Messrs. Bridger and Blake, London-wall, London; and Mr. Dodge, Liverpool.

WEATHERHOG, ROBERT, and WEATHERHOG, RICHARD, Stone, Kent, farmers, April 17, May 29: solicitors, Mr. Tripp, Adelaide-place, London-bridge; and Mr. Hayward, Dartford.

DIVIDENDS.

Henry Samuel Knowles, Moolham, Somersetshire, silk-throwster, second div. of 14d.; 7, Frederick-place, Old Jewry, any Saturday—Richard Coleman and Edwin Robert Hall, Colchester, Essex, iron-founders, first div. of 4s.; 13, Old Jewry, April 17 and following Wednesday—Richard Coleman and Edwin Robert Hall, Colchester, Essex, iron-founders, first div. of 6d. on the separate estate of Richard Coleman; 13, Old Jewry, any Wednesday—Richard Coleman and Edwin Robert Hall, Colchester, Essex, iron-founders, first div. of 6d. on the separate estate of Edwin Robert Hall; 13, Old Jewry, any Wednesday—Robert Hughes, Piccadilly, upholsterer, first div. of 2s.; 13, Old Jewry, any Wednesday—John Harrison Curtis, Soho-square, bookseller, first dividend of 4d.; 3, Guildhall-chambers, any Thursday—Henry Decimus Walker, Eaton Socon, Bedfordshire, innkeeper, second div. of 1s. 3d.; 3, Guildhall-chambers, any Thursday—Charles Samuel Evans, Cornhill, City, master-mariner, first div. of 4s. 10d.; 3, Guildhall-chambers, any Thursday—William Smethurst, Manchester, Jacquard machine-maker, first div. of 7s. 7d.; 35, George-street, Manchester, April 21, and any subsequent Tuesday—Frederick Cobham and William Burt Wright, Peckham, builders, div. of 1s. 3d. on new proofs; 1, Sambrook-court, Basinghall-street, any Friday—James Mabbs, jun., Chichester, Sussex, baker, div. of 5d.; 1, Sambrook-court, Basinghall-street, April 24, and any subsequent Friday—William Williams, St. Giles's, victualler, div. of 2s. 6d.; 1, Sambrook-court, Basinghall-street, any Friday—Charles Tapp, Wigmore-street, coach-maker, div. of 1d.; 1, Sambrook-court, Basinghall-street, April 24, and any subsequent Friday—Alexander Horatio Simpson, Blackfriars-road, engineer, div. of 2s. 4d.; 1, Sambrook-court, Basinghall-street, any Friday—Frederick Dixon, Long-lane, Bermundsey, currier, div. of 3s. 6d.; 1, Sambrook-court, Basinghall-street, any Friday—Thomas Ratnett, Cambridge, tailor, div. of 1s. 6d.; 1, Sambrook-court, Basinghall-street, April 24, and any subsequent Friday—John Mortimer, Adelaide-street, Strand, bookseller, div. of 8d.; 1, Sambrook-court, Basinghall-street, April 24, and any subsequent Friday.

SCOTCH SEQUESTRATIONS.

FLEMING, JAMES, and RICHARDSON, DAVID GILLESPIE, accountants, Glasgow, April 14, May 13.

ROSE, DAVID M'COLLOCH, Rarichies, Ross-shire, farmer, April 17, May 12.

M'MASTER, JAMES, Ardrossan, Ayr, grocer, April 17 and May 6.

MACHARG, JOHN, Glasgow, tea-merchant, April 17 and May 8.

Tuesday, April 14.

The following building is certified as a place duly registered for solemnising marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

The General Baptist chapel, Macclesfield, Cheshire.

BANKRUPTCY ANNULLED.
COLLINS, CHARLES, Kidderminster, yarn dealer.

BANKRUPTS.
DAVIES, JOHN, Shrewsbury, mercer, April 27, June 8: solicitors, Messrs. Clark and Co., Lincoln's-inn-fields, London; Messrs. H. T. and G. Wace, Shrewsbury; and Messrs. Crossley and Sudlow, Manchester.

GROOHAM, THOMAS, Chard, Somersetshire, baker, April 23, May 21: solicitors, Mr. Domett, Chard; Mr. Thomas John Church, Bedford-row, London; and Mr. J. Terrell, Exeter.

ROE, JAMES, Manchester, drysalter, April 30, May 21: solicitors, Messrs. Gregory and Co., Bedford-row, London; and Mr. John Morris, Manchester.

WALLACE, JAMES, Durham and Sunderland, grocer, April 24, May 28: solicitors, Mr. William Marshall, Clapham, Durham; Mr. William Loekey Harle, Newcastle-upon-Tyne; and Messrs. Soles and Turner, Aldermanbury, London.

SCOTCH SEQUESTRATIONS.

COGHILL, THOMAS, Ayr, china merchant, April 20, May 11.

JAMIESON, JAMES, Paisley, draper, April 18, May 9.

OSWALD, JOHN, Edinburgh, share broker, April 17, May 11.

DAWSON, PETER, Dundee, draper, April 21, May 9.

DIVIDENDS.

George Whitehead, Pike-house, Jarrow, farmer, first div. of 3s. 11d., any Saturday; 57, Grey-street, Newcastle-upon-Tyne—Messrs. Glover, Robinson, and Haddock, Eccleston, Lancashire, rope manufacturers, the creditors who have not received a first div. may receive a div. of 6s., on account of the first div. of 7s., April 23, or any subsequent Thursday—James Cross, Bristol, provision merchant, final div. of 1d., any Wednesday; 19, St. Augustine's-place, Bristol—John Batchelor, Bath, butcher, first div. of 5s., any Wednesday; 19, St. Augustine's-place, Bristol—William Clarkson, Red Cross-street, City, boot and shoe maker, first dividend of 10d., April 18, and three following Saturdays; 12, Abchurch-lane—Benjamin Jones, 34, City-road, draper, first div. of 6s. 6d., April 18, and three following Saturdays; 12, Abchurch-lane—Christopher Blackmore, Cork-street, tailor, first div. of 9s. 6d., April 18, and three following Saturdays; 12, Abchurch-lane—John Woodlams, 15, Charles-street, Manchester-square, builder, first div. of 10d., April 15, and two following Wednesdays; 13, Old Jewry—John Frederick Cork and James Launcelot de Carle, 142, New Bond-street, coach builders, second div. of 3s., April 15, and two following Wednesdays; 13, Old Jewry.

BRITISH FUNDS.

3 per cent. Consols .. 96 1/2 96 1/2 — 96 1/2 96 1/2 96 1/2
Ditto for Account .. 96 1/2 96 1/2 — 96 1/2 96 1/2 96 1/2
3 per cent. Reduced .. 98 1/2 98 1/2 — 98 1/2 98 1/2 98 1/2
New 3 1/2 per cent. 97 97 — 97 97 97 97
Long Annuities .. — 10 1/2 — 10 1/2 10 1/2 10 1/2
Bank Stock .. 206 206 — 206 206 205 1/2
India Stock .. — 26 1/2 — 26 1/2 26 1/2 26 1/2
Exchequer Bills .. 27pm 27pm — 27pm 27pm 24pm
India Bonds .. — 25 — 25 25 30

FOREIGN FUNDS.

Belgian .. 98 Mexican .. 32
Brazilian .. 80 Peruvian .. 36
Buenos Ayres .. 39 Portuguese 5 per cent. .. 78
Columbian .. 18 1/2 Ditto converted .. 57 1/2
Danish .. 89 Russian .. 108
Dutch 2 1/2 per cent. 59 1/2 Spanish Active .. 24 1/2
Ditto 4 per cent. 92 Ditto Passive .. 5 1/2
French 3 per cent. 83 Ditto Deferred .. 16 1/2

RAILWAY SHARES.

Birmingham & Gloucester	125	London & Croydon Trunk	21
Blackwall	8	London and Greenwich	—
Bristol and Exeter	84	Ditto New	—
Eastern Counties	20 1/2	Manchester and Leeds	120
Edinburgh and Glasgow	71	Midland Counties	144
Grand Junction	—	Ditto New Shares	29
Great North of England ..	210	Manchester and Birming.	75
Great Western	—	Midland and Derby	—
Ditto Half	85	Norwich and Brandon ..	—
Ditto Fifths	33	South Eastern and Dover	35
London and Birmingham	221	South Western	76
London & Birm. 1/2 Shares	28	Trent Valley	—
London and Brighton	62 1/2	York and North Midland	96

MARKETS.

MARK LANE, MONDAY, April 13.

The supplies of English wheat last week, and for this morning's market are moderate. All good conditioned parcels sell readily at last Monday's prices, but the inferior sorts sold slowly, and in some cases at rather less money. Bonded wheat meets occasional buyers at late prices. The demand is tolerably good for fine barley at late prices, but the trade is dull for inferior qualities. White peas are in demand at 1s. per qr. advance. Grey peas and beans are unaltered in value. The arrivals of oats are moderate, and the better descriptions sell readily at a little advance in price, and late rates are maintained for other descriptions.]

Wheat, Red	52 to 58	Malt, Ordinary	46 to 49
Fine	62 .. 66	Pale	52 .. 60
White	54 .. 66	Rye	31 .. 33
Fine	64 .. 68	Peas, Hog	32 .. 34
Flour, per sack	46 .. 53	Maple	32 .. 35
Barley	21 .. 23	Boilers	39 .. 41
Malting	31 .. 34	Beans, Ticks	32 .. 34
Beans, Pigeon	38 to 43	Wheat	18s. 0d.
Harrow	32 .. 39	Barley	9 0
Oats, Feed	23 .. 25	Oats	6 0
Fine	23 .. 27	Rye	9 6
Poland	22 .. 26	Beans	8 6
Potato	27 .. 30	Peas	8 6

WEEKLY AVERAGE FOR APRIL 10.

Wheat	55s. 0d.	Wheat	54s. 11d.
Barley	30 7	Barley	29 10
Oats	22 6	Oats	21 11
Rye	33 7	Rye	33 9
Beans	34 10	Beans	34 9
Peas	34 2	Peas	34 0

AGGREGATE AVERAGE OF THE SIX WEEKS.

Wheat	54s. 11d.	Wheat	54s. 11d.
Barley	29 10	Barley	29 10
Oats	21 11	Oats	21 11
Rye	33 9	Rye	33 9
Beans	34 9	Beans	34 9
Peas	34 0	Peas	34 0

BUTCHERS' MEAT, SMITHFIELD, MONDAY, April 13.

As is almost invariably the case on a holiday Monday, the supply of home-fatted beasts here to-day was limited, but fully adequate to meet the wants of the butchers, whose attendance was by no means numerous. For all breeds the demand therefore ruled heavy, at barely, but at nothing quotable beneath, last week's prices. The highest figure obtained for the best Scots did not exceed 4s. 2d. per 8lbs. The numbers of sheep were unusually small; nevertheless, the mutton trade was very depressed, and some difficulty was experienced in effecting a clearance at previous quotations. The lamb trade ruled very dull at last Monday's figures; viz., from 5s. 6d. to 7s. per 8lbs., being a decline on those of Friday from 6d. to 1s. per 8lbs. Calves were in short supply and steady request, at late rates. In pigs very little business was transacted, at about stationary prices.

Price per stone of 8lbs. (sinking the offal).

Beef	2s. 6d. to 4s. 2d.	Veal	4s. 6d. to 5s. 4d.
Mutton	3 10 .. 5 0	Pork	3 6 .. 5 0

HEAD OF CATTLE AT SMITHFIELD.

Beasts.	Sheep.	Calves.	Pigs.
Friday	760	4,930	170
Monday	2,576	14,460	51

NEWGATE AND LEADENHALL MARKETS, Monday, April 13.

Per 8lbs. by the carcass.		Per 8lbs. by the carcass.	
Inferior Beef 2s. 4d. to 2s. 6d.		Inf. Mutton 3s. 4d. to 3s. 6d.	
Middling do 2 6 .. 2 8		Mid. ditto 3 10 .. 4 4	
Prime large 2 10 .. 3 2		Prime ditto 4 4 .. 4 6	
Prime small 3 4 .. 3 6		Veal 4 6 .. 5 4	
Large Pork 3 4 .. 4 4		Small Pork 4 6 .. 5 2	

SEEDS, Monday.—The clover seed trade is drawing to a close, and the operations in both white and red seed were on a limited scale; the quantity on sale being, however, moderate, previous prices were maintained. The transactions in other sorts of seeds were likewise on a restricted scale, and we have no alteration to report in quotations.

POTATOES, SOUTHWARK, WATERSIDE, April 13.—The supply during the past week has been moderate, but it was fully sufficient for the demand. The trade is excessively heavy this day at the annexed quotations, and the holidays are contributing to that depression:—York reds, 90s. to 140s.; ditto Regents, 50s. to 100s.; ditto Shaws, 40s. to 60s.; blues, blacks, and mixtures, from the north of Scotland, 60s. to 70s.; Fifehire reds, 65s. to 70s.; Montrose buffs, 80s.; Perthshire reds, 70s. to 80s.

HOPS, BOROUGH, Monday, April 13.—The market for hops has been very steady, and there has been but little business transacted because of the holidays.

PROVISIONS, LONDON, Monday.—During last week the demand for Irish butter was slow, and of a limited character, and prices altogether nominal. Foreign was in steady sale at a decline of 2s. to 3s. per cwt. Price of best Friesland, 102s. to 104s. Bacon: without much keenness in the demand, there was a fair amount of business done in singed sides landed, and on board at a further advance of 1s. to 2s. per cwt. Sales were effected of prime Waterford sizeable at 50s. on board for this and next month, and for favourite shippers, in some instances, an advance obtained for next month. Bale and tierce middles were also 1s. to 2s. dearer, and in request. Hams improved in demand, and in value 2s. to 3s. per cwt. Lard was rather more saleable, and prices steady. In cheese there has been during the past week but little business doing, and prices are going lower, particularly of middling and inferior things. Prices: Double Gloucester, 62s. to 64s. per cwt., single ditto, 48s. to 52s.; Cheshire, 56s. to 76s.; Derby, 56s. to 60s.; American, 50s. to 56s.

BREAD.—The prices of wheaten bread in the metropolis are from 8 1/2d. to 9d.; of household loaf, 6 1/2d. to 8d. per 4lbs. loaf.

COTTON, LIVERPOOL, Saturday.—The demand for cotton continues good from the trade and exporters, as well as from speculators, the market closing firmly, with, in many cases, an advance of 1d. per lb. on last week's quotations of American. Egyptian continues freely offered, at former rates. Brazil is more saleable, and in Maranhão full prices are obtainable. Surat continues in fair demand, without change in price.

WOOL.—The demand for all kinds has been more limited this week, and the few transactions have been at rates more in favour of the buyers. Leeds, April 10.—There have been rather more inquiries for foreign wool this week, and transactions, though still very moderate in extent, have been somewhat more freely entered into. Recent rates are maintained.

TALLOW, MONDAY.—During the past week there has not been the slightest variation in prices. There is, the time of year considered, a very fair demand, although confined to the immediate wants of the trade. Town tallow is also in good demand; the leading houses obtain 41s. 6d., whilst others have accepted rather less.

HAY, SMITHFIELD, April 11.—At per load of 36 trusses.

Meadow	63s. to 88s.	Oat Straw	32s. .. 34s.
Clover Hay	88 .. 116	Wheat Straw	34 .. 36

COAL EXCHANGE, April 10.

Stewart's, 16s. 3d.; Hutton's, 16s. 3d.; Braddell's Huttons, 16s. 3d.; Lambton, 16s. 0d.; Adelaide, 14s. 6d.; West Hartlepool, 13s. Ships arrived this week, 159.

GROCERIES, TUESDAY.

TEA.—The deliveries amount to 413,000lbs. The market is very quiet, as the trade are waiting for the public sales, consisting of 30,000 packages, which will commence to-morrow.

ADVERTISEMENTS.

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* This Manual is intended as a First Course Text-book in Proprietary Schools and Colleges, or other establishments where Students are prepared for the Profession of Civil Engineers, the Military and Naval Colleges, and the Universities; also for first year Medical Students.

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MISSIONARY PORTRAIT GALLERY.

THE PATRIOT NEWSPAPER.

The Publishers of the *Patriot* newspaper have been anxiously considering in what way they might most suitably combine an expressive acknowledgment of the steady support which, during fourteen years, has been afforded to that journal, with the promotion of some great object of public utility. They have now the satisfaction of announcing the completion of an arrangement, by means of which, though at a vast expense, this desirable end will be achieved.

It is proposed to issue a series of Splendid and Costly Gifts to the regular subscribers to the *Patriot*. These will consist of large and magnificent PORTRAITS of some of the most celebrated BRITISH MISSIONARIES, and HISTORICAL PICTURES of corresponding excellence, connected with remarkable events in the MISSIONARY ENTERPRISE. In order to ensure the highest order of merit, George Baxter, Esq., the ingenious inventor and sole patentee of the beautiful art of Oil Colour Printing, whose artistic skill has been so successfully employed in the illustration of Christian Missions, has been engaged, at a great cost, to execute this novel undertaking.

From the details of the plan, it will be clearly seen, that, while, by its unparalleled liberality, it will strongly mark the sense entertained by the publishers of the *Patriot* of the unwavering support of their friends, it will also, by its peculiar character, tend materially to promote the maintenance and diffusion of a Missionary Spirit, and thus accomplish the twofold purpose in contemplation.

The intended Series will begin with PORTRAITS of DISTINGUISHED MISSIONARIES. Once in six months, until further notice, each actual Subscriber will be presented with a highly-finished Portrait, of the estimated value of from fifteen shillings to a guinea. New Subscribers will be entitled to the same privilege, on payment in advance of a half-year's subscription (22s. 6d.) direct to the *Patriot* Office.

The first Portrait of the Series will be issued on the 1st of July, 1846, and will be that of

JOHN WILLIAMS,

THE MARTYR OF ERROMANGA,

whose apostolic labours and illustrious, though cruel death, have embalmed his memory in the Universal Church. The resemblance is striking and characteristic, and the interest of the picture is much enhanced by a delicate Landscape of the Mission House and Grounds at Rarotonga, filling up the background.

The second Portrait will be issued on the 1st of January, 1847, and will be a likeness of the late

WILLIAM KNIBB,

THE LIBERATOR OF THE WEST,

a man whose indefatigable labours and protracted sufferings in the sacred cause of human freedom, have placed his name in the first rank of Christian philanthropists. It is confidently expected that the intended picture will be acknowledged to be the most faithful as well as the most beautiful likeness of this eminent Missionary. The background will be occupied with a view of the scene of his self-denying labours, and of his long-continued sufferings in the Anti-Slavery Cause.

The third will be issued on the 1st of July, 1847, and will be an almost speaking representation of

ROBERT MOFFAT,

THE APOSTLE OF BECHUANA,

in whom Christians of all denominations have felt at a loss which most to admire, the childlike simplicity of his character, or the heroic fortitude with which, beyond any other man, he has dauntlessly pursued his benevolent labours amid the accumulated dangers of the most barbarous and savage climes. This Print is enriched with a fine African landscape, from drawings taken on the spot, comprising a lively illustration of the habits and customs of the native tribes.

These splendid works of art, to be followed at intervals by others of equal interest and excellence, will form a Missionary Portrait Gallery, worthy of a place in the choicest collections, and especially adapted to adorn the habitations of the Friends of Missions, and to advocate, from the walls of their Parlours, Vestries, and School-rooms, the glorious cause of Christian enlightenment and civilisation. To those who are familiar with Mr. Baxter's peculiar art, it is unnecessary to say more in its commendation; but those who are not will not object to be informed, that his productions, though but prints from engravings, have, when suitably framed, so exactly the appearance of drawings, that they have been honoured with a place in the Duke of Devonshire's celebrated cabinet at Chatsworth, and in other private collections.

As already announced, the first Portrait will be ready for delivery on the 1st of July, 1846; but, for the convenience of persons visiting London in May, a sufficient supply will be provided for such as may wish to receive them during that month. For safety in carriage the Portraits will be neatly mounted and varnished, for which a small charge will be made on delivery.

Ministers of all denominations may, by communication with the Publishers of the *Patriot* direct, be supplied at a reduced rate.

Booksellers, and others in large towns, willing to canvass and take up an agency, are requested to communicate with the Publishers; and Specimens will be forwarded to such parties without delay.

* The *Patriot* is published every Monday and Thursday afternoon, price 5d., at 5, Bolt-court, Fleet-street, London; where orders and advertisements are received. The *Patriot* may also be obtained through any Bookseller or Newsvendor in the United Kingdom.

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The rapid and still increasing demand for this coffee has caused great excitement in the trade, and several unprincipled houses have copied our papers, and profess to sell a similar coffee. We therefore, think it right to CAUTION the public, and to state that our superior mixture of four countries is a discovery of our own, and therefore the proportions are not known, nor can it be had at any other house, and that in future we shall distinguish it from all others as

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CON.—The design of this Institution is to furnish Wales with a race of Teachers, qualified by previous instruction and training, to give to the children of the Principality a sound, useful, and Scriptural education. The want of such a class of men has been long grievously felt and deplored. The desire for education in Wales is universal and ardent; but the lack of teachers and the low state of qualification among those who usually undertake this office, has hitherto rendered the wishes and efforts of the people almost frustrate. The establishment of this Institution, therefore, has been hailed with great joy by the most enlightened men of all parties in the Principality. It has been founded, and is conducted, on the most liberal and unsectarian principles consistent with a scriptural education. The School commenced operations last Christmas, and has since been advancing with the most encouraging indications of success. Commodious premises have been secured, capable of accommodating fifty Students. Applications for admission have been pouring in, from every part of Wales; but, owing to the limited resources at the disposal of the Committee, the number hitherto admitted is twenty-four. These young men, including Episcopalians, Wesleyan and Calvinistic Methodists, Independents, and Baptists, are now pursuing their studies under the care of a Master, in all respects eminently fitted for his office; while the people in various neighbourhoods are eagerly looking for the expiration of their term of study, with a view to their immediate engagement.

The Institution thus bids fair to be an inestimable blessing to the Principality. But the expenses, especially at the outset, are very considerable. The Committee, however, will not believe that an undertaking so full of promise to a whole people will be suffered to fall to the ground for want of support. They appeal, therefore, confidently to the generous sympathy of English hearts to aid them in this most important movement. The intimation recently given by Sir James Graham, of the intention of the Government to interfere in the education of the Welsh people, renders it especially imperative upon the advocates of Voluntary Education, to rally round this undertaking—certainly the most important that has been attempted in connexion with popular education, since the former measure of Government was introduced and defeated.

This appeal, therefore, is made to the friends of education in general; to the friends of a free and voluntary education, in particular; and yet more especially and emphatically to such Welshmen residing in England, whom God in his providence has prospered, and who have not forgotten that ancient "land of the mountain and flood," the home of their childhood's days, and the place of their fathers' sepulchres.

The following contributions have been received:—

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LIBERTY OF THE PRESS.—GATHERCOLE

v. MIALLE. The Friends of Civil and Religious Freedom are respectfully informed, that a PUBLIC MEETING will be held in the BRITISH SCHOOL-ROOM, KINGSLAND, on WEDNESDAY Evening, April 22nd, to consider the most extraordinary circumstances of the above case.

THOMAS S. DUNCOMBE, ESQ., M.P., has kindly consented to take the chair, at Seven, p.m.

The following Ministers and Gentlemen have been invited to take part in the business of the meeting—viz., Drs. Campbell, Thomas Price, and Epps; Revs. R. Philip, J. Jefferson, T. Aveling, C. Dukes, J. Cox, J. Hartley, G. Wilkins; F. Clarke, Esq., John Scoble, Esq., E. Clarke, and Henry Vincent.

GATHERCOLE v. MIALLE.

A MEETING OF MINISTERS and GENTLEMEN, held at the KING'S HEAD TAVERN, in the POULTRY, on TUESDAY, March 31, 1846.

DR. CAMPBELL IN THE CHAIR.

It was unanimously resolved—

1. That a Subscription be immediately entered into to defray all the expenses connected with the above action.

2. That a Committee be appointed to carry this resolution into effect.

3. That Apsley Pellatt, Esq., be appointed Treasurer.

Subscriptions will be received by the Treasurer, Falcon Glass Works, Blackfriars; at the Offices of the *Nonconformist* and *Patriot*; by Henry Bidgood, Esq., 7, Vigo-street, Regent-street; and by Robert Besley, Esq., Holloway.

The following subscriptions have been received:—

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Mr. R. S. Dixon, Providence wharf ..	1 1 0
Mr. John Thorogood	1 0 0
T. J.	1 1 0
Mr. Caleb Angus, Bewick	0 10 0
Deputy-Com.-Gen. Wemyss, Edinburgh	1 1 0
Mr. T. S. Child, Wotton-under-Edge ..	1 0 0
Mr. William Butler, ditto	0 5 0
A Wesleyan	0 1 0
A Nonconformist	0 5 0
James Hunter, Esq., Taunton	2 0 0
Friends at Southampton (per Mr. Dowman)	16 1 0

A verdict of £200 damages has been returned against Mr. Miall, for the insertion in the *Nonconformist* of an article, written by a contributor, on the Rev. Michael Augustus Gathercole. It is felt that the damages are excessive, even conceding that any damages would have been moderate, and that the doctrine of the judge in his charge to the jury—which doubtless constituted the basis of the verdict—viz., "That the press has no right to publish any opinion on the conduct of a clergyman in his parish"—involves questions of vital importance to the community at large, and especially to the Dissenting portion of it. Mr. Miall is, therefore, the private victim of a great public wrong.

A confident appeal is made to all the friends of free discussion in the empire, whether they will suffer the consequences of this action, involving costs on both sides, to fall on an individual representative of a valuable and important principle.

A. PELLATT, Treasurer.

TO PRESBYTERIAN and other CONGREGATIONS.—The spacious Lecture-Room of the Western Institution, containing SEATINGS for FIVE HUNDRED PERSONS, TO BE LET on Sabbath-days, for the purposes of Divine Worship. The room has been used for this purpose for two years past, and will be unoccupied from the 12th May next. Applications to be addressed, post-paid, to Mr. J. D. Malcolm, Secretary, at the Institution, 47, Leicester-square.

INDEPENDENT CHAPEL, CAMDEN-ROAD, HOLLOWAY.

The following Services will be held in connexion with the OPENING of the above place of worship:—On Thursday, April 23d, 1846, the Rev. T. Raffles, D.D., LL.D., of Liverpool, will preach in the Morning; and the Rev. J. Harris, D.D., President of Cheshunt College, in the Evening. On Sunday, April 26th, the Rev. A. J. Morris will preach in the morning; and the Rev. Caleb Morris, of Fetter-lane Chapel, in the Evening. On Wednesday, April 29th, the Rev. James Parsons, of York, will preach in the Evening. A Collection will be made after each service, on behalf of the building fund. The Morning Services will commence at Eleven o'clock, and the Evening Services at Half-past Six.

Dinner will be provided after the morning service on the day of opening, in a tent adjoining the chapel. Tickets, five shillings each, to be had of Mr. Haward, 7, Pleasant-place, Holloway; and Mr. Bartlett, 32, Paternoster-row, until the 15th inst.

METROPOLITAN COMPLETE SUFFRAGE ASSOCIATION.

PUBLIC LECTURER Wanted. The Committee are desirous of engaging the services of a gentleman fully conversant with, and able efficiently to advocate, the principles of Complete Suffrage. The Salary will be liberal. Application must be made, by letter only, addressed to the Secretary, 48, Baker-street, Lloyd-square.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

A PUBLIC MEETING of the Members and Friends of this Association will be held at Oxendon Chapel (Dr. Archer's), Oxendon-street, Haymarket, on WEDNESDAY next, April 23rd, 1846. The Chair to be taken at Seven o'clock precisely. George Thompson, Esq., the Rev. Dr. Archer and Campbell, and others, are invited to address the meeting.

CONGREGATIONAL SCHOOL, LEWISHAM.

THE following LIFE and ANNUAL SUBSCRIPTIONS are thankfully acknowledged, viz.:

£. s. d.	£. s. d.
H. Clark, Esq., 159, Shoreditch	10 10 0
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Ditto, additional	1 1 0
Miss Cook, Leicester	1 1 0
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Mr. J. Elliott, additional	1 1 0
Mr. Kitchener, ditto	1 1 0
R. Williams, Esq., Mynyddislwyn	1 1 0
H. Allnutt, Esq., Maidstone	1 1 0
H. B. Blanchard, Esq., ditto	1 1 0
J. V. Hall, Esq., ditto	1 1 0
Miss Ridout, ditto	1 1 0
Rev. W. R. Dawes, Cranbrook	1 1 0
W. Jull, Esq., Staplehurst	1 1 0
Mr. J. M. Foster, Biggleswade	1 1 0

N.B. All new Subscribers of One Guinea, on or before the day of Election (28th inst.), will be entitled to Four Votes. Further Contributions will be thankfully received by the Rev. George Rose, Secretary, 20, Paradise-row, Rotherhithe.

RICHMOND CHAPEL, MANCHESTER, erected

for the Church and Congregation attending the Ministry of the Rev. D. E. FORD, will be opened for public worship on Wednesday the 23d inst., when the Rev. Dr. Raffles, of Liverpool, will preach in the Morning, and the Rev. G. Smith, of Poplar, in the Evening. The preachers for the following Sabbath, and Monday Evening, are the Rev. Dr. Dobbin; the Rev. Dr. Halley; the Rev. J. A. James, of Birmingham; and the Rev. W. L. Thornton, Classical Tutor of the Wesleyan College, Didsbury.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL among the JEWS.

The ANNUAL MEETING will be held in FREEMASONS' HALL, GREAT QUEEN-STREET, on FRIDAY EVENING, APRIL 24th, at Six o'clock.

JOHN DEAN PAUL, Esq., in the Chair.

Tickets may be had at the Office, 1, Crescent-place, Blackfriars; Messrs. Nisbet, 21, Berners-street; Aylott and Jones, 8, Paternoster-row; and Cotes, 139, Cheapside.

A Meeting for Special Prayer on behalf of the Jews will be held at Holywell Mount Chapel, Curtain-road, Shoreditch, on Monday Evening, April 20th, at Seven o'clock.

NOTICE.

THE "BAPTIST WESTERN UNION" having resolved to erect a MONUMENT, in the town of Falmouth, Jamaica, to the memory of the late lamented Reverend WILLIAM KNIBB, Subscriptions from those who are favourably disposed towards this object will be thankfully received by the Ministers connected with the Union; by the Rev. J. Tinson, Calabar; by Edward Knibb and Samuel Magnus, Esqs., of Falmouth; and by Mr. Wm. Henderson, 26, Church-street, Kingston.

It being in contemplation to publish the **LIFE and TIMES OF THE Rev. WILLIAM KNIBB**, those friends of this deceased Patriot and Missionary who may be in the possession of any letters, or records of events, that would aid in the completion, and add to the interest of this work, are kindly requested to transmit the same, at their earliest convenience, to the Rev. Thomas Abbott, Falmouth.

The Proprietors of the *Morning Journal*, and the Editors of the *Patriot* and *Nonconformist*, are requested to publish the above notice.

WYCLIFFE SOCIETY.

THE SECOND VOLUME of the SOCIETY'S PUBLICATIONS, containing SELECT WORKS of the Rev. DAVID CLARKSON, B.D., formerly of Clare Hall, Cambridge, is now ready, and in course of distribution.

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Subscriptions for the first year are still received, and are earnestly solicited.

ROBERT ASHTON, Secretary.

Congregational Library, 4, Blomfield-street, Finsbury.

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A NEW WEEKLY PENNY PERIODICAL.

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